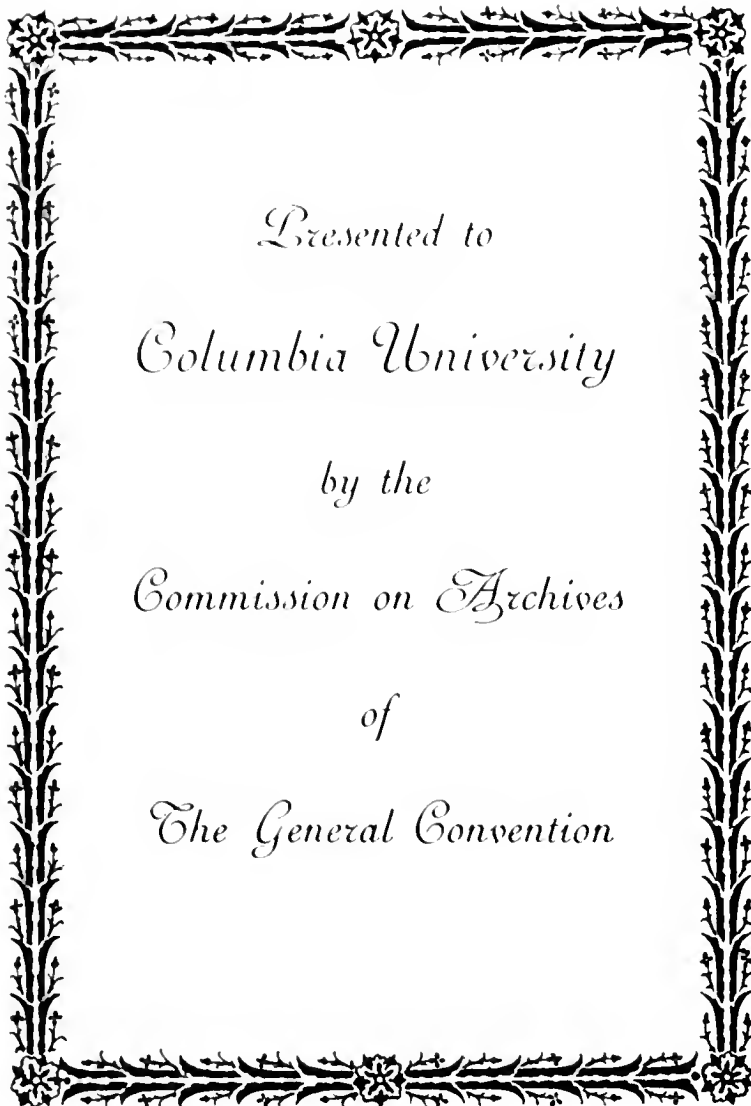


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ARCHIVES OF
THE GENERAL CONVENTION
IV

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BY
ARTHUR LOWNDES
DOCTOR IN DIVINITY

THE CORRESPONDENCE OF
JOHN HENRY HOBART
SEPTEMBER 27, 1804
TO AUGUST, 1805

NEW YORK

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SEPTEMBER 27, 1804, TO AUGUST, 1805

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THE CORRESPONDENCE OF
JOHN HENRY HOBART

SEPTEMBER 27, 1804
TO AUGUST, 1805

THE CORRESPONDENCE OF
JOHN HENRY HOBART



EVAN ROGERS

EVAN, a son of Enos and Margaret Rogers, was born in Philadelphia County, Pennsylvania, April 9, 1766. His parents were Quakers. In 1790 he joined the Methodists, and became an enthusiastic and popular preacher. After serving on the Maryland circuit he was assigned that of Boston, which included Lynn and Marblehead, and afterwards was transferred to the Middletown circuit, when he came under strong Church influence and determined to seek holy orders. He was made deacon by the Rt. Rev. Dr. Jarvis in St. John's Church, Stratfield, now Bridgeport, June 5, 1799, and appointed the minister of St. Peter's Church, Hebron, Connecticut. He was ordained priest by Bishop Jarvis in St. James's Church, New London, October 16, 1800. In 1802 he became rector of Christ Church, Rye, and remained there till his death, January 25, 1809. A notice in "The Churchman's Magazine," volume vi, page 80, says:

"He was endeared to a numerous acquaintance by his deep piety, the mildness of his temper, the profitableness of his conversation, and the purity of his morals; such a life must produce a happy death."

The work of Mr. Rogers in the parish was of the highest value, and was greatly appreciated. The historian of Rye, the Rev. Dr. Charles W. Baird, says of him: "There are some pleasant memorials of Mr. Rogers. The large willow that stands near Blind Brook on a part of the Rectory grounds is said to have been planted by him. His love of trees probably suggested the following order which appears in the Vestry Records: 'Resolved that Mr. Rogers and Mr. Penfield be requested and are authorized to procure and set out around the Church as many forest trees as they may think proper this present season.'"
[*History of Rye*, 1871, p. 340.]

Over the grave of Mr. Rogers, in the old village cemetery near the entrance of the Neck proper, is a stone with this inscription:

HOBART CORRESPONDENCE

THE
MASONIC SOCIETY
IN THE TOWN OF RYE,
HAVE ERECTED THIS MONUMENT
SACRED TO THE MEMORY
OF THEIR BELOVED BROTHER,
THE
REV. EVAN ROGERS,
PASTOR OF CHRIST CHURCH,
IN THIS TOWN,
WHO DEPARTED THIS LIFE
JANUARY 25TH, 1809,
IN THE 42D YEAR
OF HIS LIFE,
EXTREMELY LAMENTED.

MY FLESH SHALL SLUMBER IN THE GROUND,
TILL THE LAST TRUMPET'S JOYFUL SOUND;
THEN BURST THESE CHAINS WITH SWEET SURPRISE,
AND IN MY SAVIOUR'S IMAGE RISE.

[REPORT ON CHRIST CHURCH, RYE, FROM EVAN ROGERS]

Christ Church Rye, 1710 to 1804.

Rye, State of New York

IN conformity to a resolution of the Convention of the Protestant Episcopal Church in this State passed the last year, recommending "the Clergy to present a view of their respective congregations" &c. I offer the following representation of the Church now under my care:—

It appears from records now before me that as early as the year 1710 there was a regularly organized Church in this place, the rector of which was a Mr. Christopher Bridge, who died May 22.—1719 having been minister of this Parish more than ten years.—At this period the Parish of Rye included the societies of Mamaronac, Bedford & Scarsdale;

EVAN ROGERS

& the minister's salary, with all other parish expenses was raised by taxation.

Early in the year 1720. it appears that a Mr. Payer officiated as minister of this Church, though not for any considerable length of time.—

In 1722. a Mr. Robert Jenney, Chaplin to the fourses of this province, was invested with the charge of this parish, & continued it about four years; when he was removed by the society in England, to Hempsted on Long Island, when the church was again left vacant. But the same year the Rev^d James Wetmore obtained leave to settle in this church, & he became rector of the same.—

In this place Mr. Wetmore continued 'till the year 1760. including 38 years, when he was removed by death.—

About this time the Church received as a donation, from Sir George Talbot the sum of 1500 dollars, which was apply^d to the purchasing Glebe Land now enjoy^d by this church.—The Rev^d Mr. Wetmore appears to have been a faithful & Judicious divine, but for the want of proper documents, I am unable to give any account of the Spiritual prosperity of his cure.—

After a vacancy of about 2. years the Rev^d Ebenezer Punder-son succeeded to the ministry of the church, who continued but little more than 2. years when he was removed by death on the 22. Sept^r 1764.—August 27. 1765. the Rev^d Ephriam Avery succeeded to the rectorship, having been vacant abt eleven months—By him the Church was supply^d nearly eleven years, when that unfortunate divine deceased.—

I am still destitute of any information relative to the spiritual prosperity of the Church but from what appears, great care was taken to preserve & promote the temporal interest of the Society; by the activity of the Wardens & vestrymen of the Church, as also by the civil authority.—

HOBART CORRESPONDENCE

The church at this period, known by the name of Grace Church at Rye included the township of Rye, that of Bedford, Scarsdale, White Plains, Mamaroneck & Harison's purchase; & the expence of the ministry, with all other necessary public expences were, as they ever ought to be, raised by an equitable tax laid on the property of the people. — — —

From this period we find a vacuity in the history of our parish for more than nine years, i.e, from April 5. 1776 until the 27th of the same month 1785. occasioned by the confusions attending the revolutionary war, an event so unfavourable to the interests of our holy religion in this country.

During the three subsequent years the parish was destitute of a pastor, the church having been consumed by fire in the war, & the glebe lands hired out on terms, which produced but a small income.

In the month of September 1787. the Rev^d Richard C. Moore, now of Staten Island, receiving a call from the Vestry of this Church, he became rector of the same. —

During the residence of the Rev^d Mr. Moore here, the present Church was erected on the ground where the former had stood: & from his animated exertions for the benefit of his cure, the languid hopes of the people began to revive, & the deranged state of the parish resumed the appearance of order & prosperity:—but as he continued his labours here but one year, the people were again left destitute & measurably discouraged. —

After about two years vacancy the Rev^d David Foote became rector of the parish, where he continued nearly three years, where on the 1st of August 1793 this pious & worthy divine was removed to eternity—

About this time this Church received a donation of 250 dollars, it being a legacy to the same, left by Miss Anna M. Jay,

EVAN ROGERS

deceased, sister to the late Gov. Jay.—This sum was Judiciously appropriated to the enlarging the Glebe lands belonging to the Church— —

In the latter end of the year 1793 the Rev^d John J. Sands, succeeded to the pastoral charge of the parish & in the year following the title of this church was altered from that of *Grace Church* to *Christ Church* by which title it has since been distinguished. The same year the house & lott where the rector now lives were purchased, the former parsonage house having been by accident consumed.—

About this period the corporation of this Church received, as a present, a valuable seal from Peter Jay Esq^r.— — —

In the month of May 1796 Mr. Sands resigned his charge as minister of this church, & was in about six months succeeded by the Rev^d George Oglevie from Norwalk in Connecticut who early in the following year was removed by death.—

In August 1797, the Rev^d Samuel Haskill was called to the rectory of the parish, who continued his charge untill the latter end of the year 1800, when, he moving away, the parish was again left destitute of a minister.

In the time of Mr. Haskill's ministry here, this church received, as a donation from the Corporation of Trinity Church in the City of New York, the sum of 750 dollars, for the specific purpose of being immediately appropriated to the improvment of the parsonage house & lands belonging to the same.— —

In the year 1801. the present Rector received an invitation to settle here, & in the month of April following took the pastoral charge of the congregation:—but as the remaining remarks more properly belong to the annual reports, I shall there refer them, & return & make some remarks on what is here stated.— —

HOBART CORRESPONDENCE

It is remarkable in the first place that within the term of 94 years there have been twelve regular ministers settled, or partially settled in this parish: six of whom have died in the time of their residence here. — But in justice to the local situation of the Parish of Rye it may be observed: that the death of none of these men happened in consequence of any thing necessarily connected with the place, but merely from circumstances which we may fairly presume would have taken place in any other part of the country. — — —

Another observation worthy of lasting remembrance is, that previously to the revolutionary war, when provision was made for the support of the ministry by the *civil authority*, the parish was large & consisted of not less than five separate townships, in each of which was a congregation & many respectable episcopalians; but since the dissolution of that regulation, those appendages of the parish are almost lost & unknown to the church: as there are not any of them which at present has a settled minister, & none but those of Mamaronac & the White Plains profess any connection with the Church of Rye.

And I have long possessed an impressive conviction that, in general, this will be the case where no certain provision is made for the support of the gospel. — The human heart being less influenced by the Spirit of religion than that of worldly interest, the latter assumes the assendency in the mind, & the great duties & privileges of the gospel are dispensed with, rather than furnish an adequit support to the ministry. — But the want of a lasting union in these respects is not the only inconvenience arising from the want of a civil interposition in providing for the support of religion: for where there are not adequit funds, no other mode in general is sufficient to render the support of a clergyman either *certain*, *respectable*, *equitable* or *perminant*.

EVAN ROGERS

It cannot be *certain*, because those on whom he is dependant may, for what he considers a conciancious discharge of duty, take exception & offence & forever withdraw their subscriptions; as in too many instances we have known to be the case. —

It cannot in general be *respectable*; because those who are disposed to support the gospel are seldom, in any place, the majority; the provision to be made must therefore devolve on a small number, & those, almost invariably, not of the most extensive property. —

And as the dispositions of men are seldom governed by their circumstances in life, there is generally no proportion between the subscriptions of the rich & those of the poor; & hence this is the most *inequitable* method by which this or any other public expence can be furnished by any society of people. And, I will add, that according to this system, it is almost if not altogether impossible for the charge of a minister over a congregation to be rendered *perminant*.

For, according to the canons and constitution of our church, the Wardens & Vestrymen are the only agents to whom it belongs to agree with, & settle, a pastor. And as those agents are intirely dependent on the subscriptions of the People for the fulfilment of their engagements; it is out of their power to enter into engagements for a greater length of time than those subscriptions particularly specify. —

And hence, I conclude, we have little to expect relative to the prosperity of our religion while the maintainance of its ministry is left in a state so precarious & uncertain

EVAN ROGERS—

Christ Church
Rye. State of N— York }
Sept. 27th 1804—

HOBART CORRESPONDENCE

[REPORT ON CHRIST CHURCH, RYE, FROM EVAN ROGERS]

Christ Church, Rye

Report of the State of Christ Church at Rye for the year 1802.

ABOUT the middle of April this year I took charge of this Parish, it having been vacant about one year— And although from the small number of communicants, the state of religion appeared to be low; yet the numbers who attended divine service were great, & much attention was paid to word preached to them.

This year I performed divine service at the White Plains once a month to large & respectable congregations; but as the whole of my support was derived from the congregation at Rye, the people here were unwilling that I should be so often absent: hence I relinquished my monthly attendance at the Plains.—

In consequence of my coming into the Parish at that time, & being unacquainted with the regulations of the church in this State, nothing was this year collected for the Bishops Fund: But for the benefit of the missionary society there was collected, in the month of September, \$15-25—

The holy rite of Baptism was performed but once in the parish this year—The number of marriages nine; and that of burials ten. About one hundred received the holy rite of Confirmation this year—

1803.

During this year nothing remarkable occurred in our Church; the congregation increased, & some small accessions were made to the number of our communicants

The People of the White Plains now discovered a dissatisfaction arising from their not enjoying divine service as they

EVAN ROGERS

formerly had done, which was to share equally in its benefits with the people of Rye; their proportion in its support being more or less.

That this is their privilege they argue from the circumstance of their having a claim on the Glebe property belonging to this Church.—In answer to this the people here observe, That although they themselves have a more extensive claim on the said property, yet as they cannot enjoy the benefits of the ministry without advancing something still further; it is right & necessary that the others also should bear their equal proportion in the support of the ministry, the benefits of which they wish to enjoy. And thus at present matters appear to stand between the two parts of the parish; & whether they will terminate in a cordial union, or a final separation, it remains for time to determine.

I this year performed divine Service two Sundays at the White plains, twice at Stamford in Connecticut, &, as a missionary, was three sundays at Bedford & North Castle.

Our collection for the Bishop's fund this year was 8 dollars & 60 cents, & that for the missionary's \$10-17.

The number of baptisms the present year was fourteen, that of marriages ten, & burials six.

1804.

Since the commencement of the year of 1804. no material alteration has taken place in our society.—The most cordial unanimity subsists between the Rector & the People, & some additions have been made to the number of Communicants.—A larger & more respectable congregation it is presumed is seldom known than can be furnished in this parish; & yet, after much public & private persuasion, it is deeply regretted, that not more than about thirty persons in this place receive

HOBART CORRESPONDENCE

the holy Sacrament. — On christian principles this is not to be accounted for: but the day that is coming will reveal it. —

The collection this year for the Bishop's fund was eight dollars & 49 cents & that for the missionaries 10. Dollars —

The number baptised stands at five:—marriages nine & burials twelve. —

EVAN ROGERS —

Christ Church }
Rye. Sep^r 27th }
— 1804 — }

N. superscription.

Endorsement:

Christ Chh. Rye.

ANNOTATIONS

Christopher Bridge.

Christopher, a son of the Rev. Robert Bridge, was born at Tillington, Essex, England, in 1672. He was educated at Chester School under Mr. Hancock, and was entered at St. John's College, Cambridge, as a sizar "for M^r Stillingfleet," June 4, 1689. His tutor was Mr. Wigby. He proceeded to the degree of bachelor of arts in 1692. Without taking the master's degree he studied theology, and was ordained. It is understood that he was at first a chaplain in the navy. When, in 1692, an assistant was desired in King's Chapel, Boston, which had been organized June 5, 1686, King William granted from the privy purse a stipend of one hundred pounds for that purpose. The assistant was to be known as the King's chaplain. His position and duties were largely undefined. The Rev. Mr. Dansy was appointed, but died on shipboard before reaching Boston. In the summer of 1698 the Rev. Mr. White was sent out in the suite of the Earl of Bellomont, the new governor of New York and New England, but he died at Barbados. Christopher Bridge was then chosen. In addition to the King's bounty he was to receive twenty pounds a year, the income of a scholarship established by Sir Leoline Jenkins at Jesus College,

EVAN ROGERS

“for a clerk in holy orders who should spend at least two years in the American colonies.”

Judge Samuel Sewall thus records in his Diary, under date of March 4, 1698-99, the arrival of Christopher Bridge on the packet from Falmouth, commanded by Captain Foy:

“Foy arrives came out Faymouth in November in him comes an assistant to Mr. Myles who preaches March 5.”

In the records of King's Chapel is this entry:

“1698 March 5. P^d Mr. Bridge. His first sermon. 2.0.0”

Mr. Bridge is represented to have been a finished scholar and a good preacher. Mr. Myles, the rector, had the confidence of his people and the respect of the Congregational ministers, chief among whom were the Mathers, who then had great power and influence. As the King's chaplain, Mr. Bridge considered himself independent, although his salary was paid through the treasurer of the parish. Difficulties and disputes soon developed, and the congregation became divided into two factions. The testimony of the royal governor, the Earl of Bellomont, shows that the dissension between them did not grow out of neglect of their duties. “Mr. Myles and Mr. Bridge are good preachers, I will give them all the countenance and encouragement that I can.” The King's bounty had been remitted each year by Peter Wessendunck, the agent of the parish in England, in goods which were salable in Boston. Upon these a profit of more than twenty pounds had usually been realized, which was, however, not handed over to Mr. Bridge, but paid into the treasury. On “Tuesday, March 24th, 1701, it was finally agreed that Mr. Bridge have the £100 that is allowed by the King, he running all risques.” At the close of 1703 Mr. Bridge was requested by the vestry to make a voyage to England, to solicit subscriptions for the enlargement of the chapel, but, unfortunately, the vestry seem to have acted without the full approbation of the rector. Mr. Bridge was a friend of the new governor, Colonel Joseph Dudley, who had been appointed in the room of Sir William Phipps by Queen Anne, upon her accession in March, 1702; and it was expected that while in England he would second the attempts of the members of King's Chapel to retain Governor Dudley in office, and oppose the efforts of Mr. Myles and his party to have him superseded by Sir Charles Hobby. He carried a letter of commendation, which was signed, under date of December 23, 1703, by members of the vestry

HOBART CORRESPONDENCE

and parish, including Governor Dudley, John Nelson, Thomas Newton, Thomas Povey, Edward Lyde, East Apthorp, and Francis Foxcroft.

Mr. Myles endeavoured to counteract the effect of Mr. Bridge's visit by a letter to the well-known theologian, Dr. William Beveridge, Archdeacon of Colchester and afterward Bishop of St. Asaph, in which he complains of Mr. Bridge, his assistant, who "is now coming for England without my Lord of London's Leave or Knowledge and has left the whole work on me without my consent he not complying with the conditions I proposed, nor allowing time to provide any other assistant." He requests the archdeacon to use his influence in favour of Sir Charles Hobbly and to promote his interests with the government. He also asks him "if possible to prevent Mr. Bridge's coming here again who has been full of Falsehood and Dissimulation & has done us more mischief than our open enemies." This letter, dated from Boston, January 4, 170 $\frac{3}{4}$, appears to have fallen into the hands of Mr. Bridge, who opened it, and made copies of it with the intention of having them sent to the Archbishop of Canterbury, the Bishop of London, and other dignitaries of the Church. This was very prejudicial to his interests. On his return to Boston, late in the year 1704, Bishop Compton sent a sharp letter to the vestry with an order for the removal of Mr. Bridge. He also withdrew a part of the hundred pounds which was the royal bounty. A meeting of the vestry was held August 9, 1705, when "Articles of agreement and peace" were drawn up, to be signed by both clergymen.

The Rev. Frederick W. P. Greenwood, in his "History of King's Chapel," page 62, gives this summary of the articles and of the letter to the Bishop:

"By this agreement they bound themselves not to join with any persons in doing, saying or reporting anything that should tend to the damage or dishonor of either; that they should unite in promoting the welfare of the church, and that they should not officiate anywhere but in their own chapel, without mutual consent. Mr Bridge was not to receive any perquisites, which all belonged to Mr Myles as minister of the church, and appropriated to him by the bishop's especial order; and neither of them was to warn any vestry without the full concurrence of the other. These were the main articles; and a copy of them was transmitted to the Bishop of London, inclosed in a

EVAN ROGERS

letter from the wardens, in which they assure his lordship that in many things he had been misinformed, that Mr Bridge was not of a proud, lofty and haughty, but of a courteous and agreeable deportment, as became his profession and the gospel, and that both of their ministers were worthy of their esteem, 'whether in regard of their doctrine, life, or conversation.' They speak of an inclosed affidavit, which they trust will clear up the difficulty about the intercepted letter, and humbly beg the continuance both of the salary and of Mr Bridge's stay with them."

No formal reconciliation, however, could make these two men of such different temperament agree. In a letter to the Rev. Dr. Philip Bearcroft, the secretary of the Venerable Society, dated London, September 18, 1740, in which he details the measure he took to secure a valuable tract of land for the Church, Captain Thomas Coram, who made the beginnings of his fortune in Massachusetts and was the founder of the Foundling Asylum in London, explains in part the cause for the unpleasantness between these two clergymen.

"As I was shortly after to return for England, I intended by deed of Gift to leave the said 59 acres of land in Taunton to the Church in Boston, there being then no other of the Church of England, but that one, in the whole province. I therefore got and employed M^r. Attorney General Newton at Boston to prepare a proper deed of Gift of the said 59 acres of Land, amply strong and in due form, that none of the crafty New Englanders might ever find a flaw in it, I knowing too well what sort of folks the major part of the Inhabitants of Taunton then were. Do well remember I had the following clause inserted in the Deed, viz:

"That in case the Inhabitants of the Townships of Taunton should hereafter be more civilized than now they are, and that upon a Petition of any 40 rateable persons of the said Township to the Vestry of the Church in Boston, desiring any part of the said Land for building thereon a Church for the worship of Almighty God therein according to the Liturgy of the Church of England, or for building a School house for the education of youth in that way, it shall then be in the power of the said Vestry to give any part or parts of the said Land for the above said uses. Provided they have the approbation of the Lord Bishop of London for the time being under his hand for their so doing. I executed the said Deed some time in the year 1703

HOBART CORRESPONDENCE

I think, and lodged it for the use of the Vestry of the said Church of Boston in the hand of M^r. Bridge, a Missionary who had been sometime there. I liked him better than I did M^r. Miles, the Senior Minister, who was I think the Bishop's commissary. But there happened about this time an unhappy difference, hurtful to the Church and prevented many from coming to it. The said M^r. Bridge was a sober man, well esteemed and had married a sober, virtuous, and well-bred young Lady, out of one of the best families in that Country, at which the Church were highly pleased and made her a handsome present of Plate. At which M^{rs}. Miles, the other Minister's Wife, who was not so well respected, was filled with resentment, and she incensed her husband, who was a very fiery man, against M^r. Bridge, who came soon after for England, in the beginning of the year 1709, for a short time and then M^r. Miles, by his Interest with M^r. Hall, Sec^y to Bishop Compton, prevailed with his Lordship to order M^r. Bridge to remove from Boston, first to one place then to another, in some remote parts of the Country, where he and I think his Wife died. I believe M^r. Miles disrespected the said deed of Gift, because it was put into M^r. Bridge's hand. I apply'd some few years after to the Bishop, after I had made the best inquiry I could possibly otherwise. Bishop Compton and his Sec^y, M^r. Hall, both writ to M^r. Miles about it, but he never gave either any answer. I think M^r. Miles prevented the Vestry from taking any notice of the said deed." [*Perry's Historical Collections*, vol. iii, *Massachusetts*, p. 344.]

The plan of having young men who had been born and educated in the colonies ordained for the missions of the Venerable Society was put forth at an early date, and one of the first mentions of this plan is found in the letter from Christopher Bridge. It is unfortunate that Mr. Bridge's suggestions were not followed, as had they been, many men undoubtedly would have sought the ministry of the Church of England. In the third volume of Perry's "Historical Collections," that dealing with Massachusetts, we have on page 79 the letter of Mr. Bridge to the Secretary of the Society.

SIR,

I HAVE yours of Febr^y by which I am very glad to understand that the Hon'ble Society are willing to give encouragements to the Young Students of this College, having by familiar conversation knowing

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some of them to have very good parts, sound principles, and to be well affected both to the Government and Worship of our Church, and I believe every way as capable of serving the interest of it here as any that may be sent hither, and are only kept back from offering themselves by the censures and reproaches of some few leading men. I shall be very careful to observe the cautions I have received as to the Qualifications of such as shall be found willing to go over that the Society may not be disappointed in their expectations. I shall improve their propositions amongst our Students so soon as I shall have an opportunity which as yet I could not, having been wholly imploy'd since the arrival of the Ships in providing for my removal to Narraganset, whither it has pleased my good Lord of London to order me and where I must at the first expect to undergoe many & great difficultys, they being at present not capable of providing any comfortable Habitation for a Family; and dwelling at so great distances that they cannot meet together in any one place, I must be obliged to spend much of my time in travailing amongst them; but especially on the account of whom I shall have to do with, when by means of lewd & illiterate fellows that have set themselves up for Teachers and undervaluing the Holy Scriptures have propagated only their own unaccountable notions, are overrun with the grossest errors and heresies and sunck into the depth of wickedness. To reduce such will be a work to which I know myself very unequal and should be glad to see one of better abilities employed in it. I humbly pray the Society will be pleased to give me what assistance they shall think convenient particularly in sending me over such Books as 'tis usual for them to allow, and whatever commands I shall receive from them shall be punctually observed.

I am Sir,

Your very Humble Servant,

CHRIS. BRIDGE.

Boston, Oct^r 7, 1706.

Members of the French Reformed Church known as Huguenots commenced to emigrate to New York as early as 1625. George Bancroft, the historian, notes that even in 1656 the French population in New Netherlands was so large that public documents had to be issued in the French language. The immigration rapidly increased after the

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revocation of the Edict of Nantes, October 22, 1685, and continued steadily until the year 1690. Previous to 1680 the Huguenots met for divine worship in private houses. In that year the plan of a church building was formed, and in 1682 was carried out under the Rev. Pierre Daillé. He was a man of learning, modesty, and energy. At the age of thirty he had been professor in the academy of Saumur, but his intense zeal for the Protestant cause led to his being banished from France. He first took refuge in Holland. When he came to America he revived the spirits of his brethren by visiting the various Huguenot colonies and organizing them into congregations, to which he preached as often as possible. He has been called the Huguenot Apostle of America. After the dissolution of the Oxford colony, in 1696, many Huguenots settled in Boston, where a church had been formed in 1687, which had a precarious existence.

With the increase of strength from Oxford the church became more vigorous, and Mr. Daillé was called to be its pastor. Like others, he had received holy orders in the Church of England, and many of the congregation were inclined to her doctrines and discipline. In 1705 a lot for a church had been bought on School Street, but the poverty of the congregation did not allow them to build at that time. It was under these circumstances that an application for aid was made to the Venerable Society, which Mr. Bridge supported in the following letter, given in Perry's "Historical Collections," volume iii, Massachusetts, page 81 :

SIR,

M^r. DAILLÉ the Minister of the French congregatⁿ in this Town is necessitated to intreat the Assistance of the Hon^{ble} Society for an addition to his Maintainance which is at present very small, he not receiving above £30 p^r ann^m from his people besides the yearly interest of what the late King gave them, which is about £20 a year more. He was Episcopally ordained and many years past sent into these parts by the Lord Bishop of London and is a Man of great Learning and sobriety and very Industrious in his Ministerial Functions. I understand he hath applied himself to you by other hands which might have excused me and I heartily wish his addresses may meet with success.

I am, Sir,

Your Humble Serv^t,

Boston, Oct^r 15th, 1706.

CHRIS. BRIDGES.

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Mr. Daillé died in 1715. A church was subsequently built under the Rev. Andrew Le Mercier, which was in use for thirty years with decreasing congregations, as many had conformed to the Church of England. It was finally closed in 1748, when there were only eight communicants.

In the following letter, taken from page 65 of "Greenwood's History of King's Chapel," Dr. Compton displays the sound common sense which always distinguished him, whether as a political leader, a tutor to the royal princesses, or as a bishop:

GENTLEMEN,

I AM SORRY with all my heart you have so little concerned yourselves for the peace of the church, as to uphold a controversy which may so easily be laid asleep, and whilst these two gentlemen are together upon the same place I do not see how it ever will be effected. As to your imagining that I might too easily blame Mr Bridge concerning the letter of Mr Myles which was broken open, I can assure you the first copy I saw of it was sent up in triumph to London, either by Mr Bridge or his order, from Plymouth or Portsmouth, soe that I took it not at second hand; though I blame Mr Nicholls extremely for promoting that which he must needs know could produce nothing but animositie, but can by noe means excuse Mr Bridge; and indeed I hope there is none among you that can approve of that malicious practice of spreading about copies of this letter, which must needs breed very ill blood among you. But I say this rather for my own justification, than that I would quarrell any further with Mr Bridge on that account, and therefore I shall not be soe earnest for his removall, otherwise than that I am convinced it is impossible for him and Mr Myles to live together in peace. I know his spirit is too high to submit to that subordination which it is absolutely necessarie he should comply with whilst he stayes at Boston, soe that I would by all means advise him to goe to Narragansetts, where he may have an hundred pounds per annum sterling, besides what perquisites he may make upon the place, and there he will be his own Master.

You must likewise give me leave to tell you that I think you have made a great mistake in one of the articles of reconciliation which you have drawn up, where you have in a manner sett Mr Bridge upon an equall foot with Mr Myles, by making the call of a Vestry

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depend upon their joynt consent, whereas Mr Bridge hath nothing more to doe in the Church than what Mr Myles shall direct him, as he is the Curate and Assistant; wherefore you must pardon me, if after all the due regard I have for you, I must deale soe plainly with you as to tell you that you have been carried on too far in this matter by some that have more respect of persons than for the reall good and peace of the church. I know I shall be forced at last to recall Mr Bridge, and therefore I wish you would persuade him to make it his owne choice to retire to some other place, where he shall find me his sincere friend, notwithstanding all that has been said.—I pray God direct you for the best, and desire you would believe me, Gentlemen,

Your most assured friend and servant

H. LONDON.

Postscript.—I forgot to give you a more particular account in the enclosed of Mr Bridge's proceedings in that letter of Mr Myles; that he writt from the Port in England, before he went away, to Mr Wessendunck, to take care to communicate that same letter, or the copie, to my Ld. Arch Bp. of Canterbury, and mysef; which I think is evidence enough of his concern in it.

H. LONDON.

Fulham: feb: 12: 1706.

The first actual settler in Rhode Island was William Blackstone, who went there in 1636. He was a priest of the Church of England, a graduate of the University of Cambridge, and is supposed to have come to New England on one of the expeditions of Sir Robert Gorges, about 1623. He made a home on the peninsula of Shawmut, planted an orchard, cleared and cultivated many acres, and had a herd of fine cattle. His cabin stood near the present Boston Common. By his invitation members of the Massachusetts Company, under John Winthrop, which arrived at Mishawum, now Charlestown, came over in 1630 to Shawmut, and commenced the settlement which soon after was named Boston. After Blackstone came Roger Williams and his companions on their banishment from Massachusetts, who founded the town of Providence. Others, Quakers and Gortonians, whose religious opinions did not conform to those of the Massachusetts Puritans, sought religious freedom in Rhode Island. Mr.

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Blackstone, it is said, read the service of the Church of England and frequently preached on his farm, under the shade of a tree afterward known as the Catholic Oak. He also visited Providence, held services, and rewarded the children who could say the Catechism, with apples from his orchards. For more than forty years he lived peacefully at Study Hill, as he named his house, dying there in 1675.

The first attempt of Churchmen in Rhode Island to organize a parish was at Newport, Rhode Island, where services were held by the Rev. Mr. Bethune and the Rev. John Lockyer about 1697. In 1699 the Churchmen of that town sent a petition to "His Excellency Richard, Earl of Bellomont, Capt. Generall and Gov^r in Chiefe in and over the provinces of the Massachusetts Bay, New York and New Hampshire, and the Territories thereon depending in America and Vice Admiral of the same," in which they informed him of their intention to build a Church for the worship of God according to the discipline of the Church of England, and requested assistance for the maintenance of a minister. They were ready and disposed "to give all the encouragement we possibly can to a Pious and learned Minister to settle and abide amongst us," but could not "contribute to such an Hon^{ble} Maintenance as may be requisite and expedient." They therefore asked him "to intercede with his Majesty for his gracious letters to this Government on our behalfe to protect and encourage us," and for assistance in the support of their minister, and also wrote to "the Lords of the Council of Trade and Plantations or to such Ministers of State as your Excellency shall judge convenient in and about the premises." It was signed by sixteen men prominent in the town and colony, — among them Gabriel Bernon and Pierre Ayrould, survivors of the Oxford Huguenot colony, William Brinley, Robert Gardiner, Isaac Martindale, Thomas Mallett, Thomas Fox, and Thomas Lillibridge. As a venture of faith they commenced to build a church without waiting for the response to their petition.

It is said that the first services were held by the Rev. Mr. Bethune, who was probably chaplain to an English man-of-war. He was soon succeeded by the Rev. John Lockyer, who gained the commendation of even the Quakers. The church was "finished all on the outside and the inside pewed well, but not beautified," during the year 1702. The Rev. John Lockyer remained in charge until his death in April, 1704. When the Rev. George Keith and the Rev. John Talbot,

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travelling missionaries of the Venerable Propagation Society, visited Rhode Island in the summer of 1702, they spent much time in Newport, where Mr. Keith, who was formerly a Quaker preacher, disputed with the Quakers in their meetings. He also officiated at Trinity Church, Newport, and on the mainland at Swansea and Narragansett. George Keith records in his Journal: "*August 23, Sunday. I Preached at Narraganset, (that lyes on the Continent, but it is not far from Rhod-Island) at the House of Mr. Opdyke's where I had a considerable Auditory, my Text was Titus 2.11. The People there are very desirous, that a Church of England minister be sent to them.*" [*Protestant Episcopal Historical Collections*, vol. i, p. 22.] Soon after the death of Mr. Lockyer the Rev. James Honyman commenced his long and fruitful rectorship.

That part of Rhode Island extending west from Newport to the Connecticut line was called, after the dominant Indian tribe, the Narragansett Country. From 1664-65 to 1726 it was known as the King's Province. The title to it was disputed by Connecticut and Rhode Island. It was a fertile, pleasant region, and early attracted settlers; the first being Richard Smith of Gloucestershire, England, who in 1637 erected a house at Cocumscussuc, near Wickford, known as Smith's Castle. It was at his house that Roger Williams preached monthly to the Indians and that William Blackstone also had his monthly service. On these journeys he is said to have ridden his trained mouse-coloured bull. Among the Church of England families in Narragansett before 1700 were the Smiths, Updikes, Wilsons, Willetts, Mumfords, Bulls, Balfours, Gardiners, Remingtons, Richardsons, Browns, Phillipses, and Dickinsons. They were most of them well-to-do people, living on their lands in large comfortable residences, cultivating extensive farms, and breeding horses which were afterward known as the Narragansett pacers. On September 23, 1706, soon after the receipt of the Bishop's letter, a vestry meeting was held, "at Mr. Paule Dudley's, his Excellency being present, my Lord of London's letter was read relating to Mr. Bridge his removall to the Narrowgansetts &c to which he complied, and wished me, Savill Simpson, to tell Mr. Myles that he left the Charge of the Church wholly to his care, and intended to goe to Narragansetts in three days." [*Greenwood's King's Chapel*, p. 67.] Accordingly, in the autumn of 1706 Mr. Bridge took up his residence at Kingston, and was able to effect the purchase, from

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Captain Benony Sweet and his wife Elizabeth, of a plot of ground upon which to erect a church. The deed was dated June 17, 1707, and granted "to Mr. Christopher Bridge, clerk of the Church at Kingstown afore^{sd}, Charles Dickinson and Sam^l. Both of Kingstown afore^{sd}," and "to the uses Intents and Purposes therein after mentioned a certain Tract or parsell of Land Scetuate lying and being at King , aforesaid containing by estimation Two acres more or Being butted and Bounded," &c.

On page 120 of her "Old Wickford, the Venice of America," Mrs. Frances Burge Griswold says of the church which was built in the same year:

"Situating on a green and retired spot at the end of a lane that is fast becoming an inhabited street of our Venice, standing solitary and comparatively useless, is a rustic and venerable building that bears, both within and without, the evident marks of old age. Nearly two hundred years ago it was built upon another foundation, about five miles from its present site, the land being given by Lodowick Upsydyke, who was born in 1646. Driving from Wickford to the southwest, through Allenton, along the Ridge Hill road, we pass Pentazekias Corner, and soon come to a spot that now seems desolate indeed. The present isolation from all signs of human habitation might well lead us to wonder at the choice of this locality for a place of Divine worship, but for our knowledge of the condition of things in this part of Narragansett in the early colonial times. There were then scattered over South Kingstown and Boston Neck, and the region round about, large landed proprietors, with their fine houses, and many slaves and dependents; and a church in this spot was equidistant from most of the congregation. Prior to its erection, the English Churchmen settled in this part of the country, worshipped in private houses. Earnestly desiring positive and stated priestly offices, and a holy temple for the worship of Almighty God, they applied to the Bishop of London for a clergyman. . . . The records of the time speak of it as 'a timber building commodiously situated for those who generally attend divine service. It is distant from Providence, the nearest Church twenty seven miles.'

"It was a plain, oblong structure, with curved ceiling; many windows, some of them arched, and all with innumerable small panes of glass. A wide gallery was added, in 1723, on the front and two sides,

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with six round, substantial pillars upholding it. There was an old-fashioned wine-glass pulpit, with reading desk below. The chancel and altar were in the east, apart from the place of Common Prayer and preaching. Square box pews surrounded the sides, and were in the centre. A broad double door of entrance was in front, and a smaller one on the west. There was originally no tower nor spire. Access to the galleries was by stairs leading from the main floor.

“To the people of the present day, the obstacles to worship in that church of nearly two centuries ago, would seem insurmountable. Far removed from the residences; no communication except by ‘drift-ways’ or cattle paths, through the different plantations; no luxurious carriages; only the horseback rides to and fro, whatever the state of the weather; nothing but heated soapstones, or little tin foot-stoves, with live coals, to make the frigid temperature in winter endurable. Who among us would often brave such discomforts in order to reach the House of God?”

In 1800 the church was removed to Wickford, and was used for services until St. Paul’s Day, 1848, when a new and larger church, in the centre of the village, was consecrated by Bishop Henshaw. The old church is still standing, and at least one service a year is held in it. There are no records extant for that period, and Mr. Bridge sent no reports to the Venerable Society. In the fall of 1707 the Rev. James Honyman of Newport went to England on private business, and Mr. Bridge was invited to officiate. He became so popular that a few who were disaffected toward Mr. Honyman desired Mr. Bridge to become the minister of Newport. They made such representations to the Society and to the Bishop of London, setting forth rumours affecting the moral character of Mr. Honyman and the disinclination of the congregation for his return, that the supposed wish of the congregation was granted, and Mr. Bridge was appointed. To his mortification and surprise, Mr. Honyman found himself removed, and as the charges against him which first reached England were vague, he was unfortunately unable to refute them on the spot.

Mr. Bridge was called to Newport, but while residing there he held the position at Narragansett, where he officiated occasionally. The vestry at Newport sent to the Bishop of London the following expression of their gratitude at the appointment of Mr. Bridge. As found in the transcripts made by Dr. Hawks, it is entitled “Divers of the Vestry

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at Newport in Rhode Island to the Society." There are no signatures.

Newport 2nd Feby 170⁷/₈

May it please Your Lordship and the rest of the honourable Society.

IT is with the greatest sense of gratitude that we humbly lay before your Lordships our most hearty and thankful acknowledgements for the many and great favours we have received from your Lord^s in this place but tho they have been all great and highly prized yet this last in ordering the rev^d M^r. Bridge to be our minister transcends so far that we want words to express our joy and satisfaction for the same, it cannot but redound much to the Interest and flourishing of a Church when there is an example of Piety and Virtue to be the Guide and teacher, tis that, that under God, the happiness of a Church depends on in these Parts where example is the chiefest ornament in his house. And Mr. Bridge's life and conversation being so exemplary and every way answerable to his function gives so great satisfaction to the inhabitants of this place that it will constantly prompt us to renew our thanks to your Lordship and the rest of the Hon^{able} Society, —for him. We humbly beg the continuance of your favour. [*Rhode Island Transcripts*, p. 28.]

The formal letter of thanks was followed by a longer one, with the same heading in the Hawks Transcripts, in which details are given of the unbecoming behaviour of Mr. Honyman, both before and after his residence in Newport, which led them to wish for his removal. Referring to Mr. Bridge, the vestry say: "As soon as we understood he was to leave Boston we judged it a fit occasion particularly to desire his settlement among us, to which we were much encouraged by the frequent and pressing instances of Mr. Myles." All the addresses to the Bishop, the Society, and others were, they added, "entirely without the knowledge of Mr. Bridge." They concluded in these words: "And now at length (before our Congregation was quite dissolved) we have to our unexpressable satisfaction and joy received your appointment for him to serve our Church."

The exact time when Mr. Bridge took up his residence in Newport does not appear from any extant documents. The following letter of the Rev. Thomas Barclay, who had been appointed chaplain to Fort Albany

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in the Province of New York, and who after his arrival at Boston in November, 1707, spent the winter there, shows the situation in March, 1707-8. It is taken from page 24 of the "Rhode Island Transcripts."

Boston 7th March 1707-8.

MY LORD,

HAVING been sometime in this town I am capable of informing your Lordship of the occasion of the unhappy divisions of this Church, which are purely owing to Mr. Bridge, a man of an ambitious turbulent and covetous temper. Mr. Bridge not at all being satisfied with a hundred a year which the Queen had allowed him at your Lordship's desire and being as little pleased with the station appointed him, which was inferior to Mr. Myles, he sought out for a set of men here who are of such lives that any good man would be ashamed to converse with, but who were ready on all occasions to assist him in causing broils and divisions and heartily embraced this opportunity of overthrowing and rooting out that Church which good Mr. Myles had with much toil and Labour planted here. Men I say who never participate of the Holy Sacrament, seldom or rarely do some of them come to Church, persons noted for their bad lives. These he thought fit instruments to assist him in carrying on his ambitious and covetous designs, for he was so far from being contented with the Queen's bounty, that he sought after private contributions which robbed Mr. Myles of his right and he had considerable presents from some of his hearers even to the value of £24 at a time from one, 3 or 4 from another. But all this was nothing to him, while Mr. Myles was above him, and he must either have the Church alone or no peace must be. When he was removed from this place he would not hear of settling at Rhode Island. Tho now nothing else will please him. Since my arrival here he hath preached but twice or thrice at Narragansett staying all the winter at Boston and stirring up Mr. Myles people against him for while he is here there is nothing but dissention and murmuring. He is no sooner gone than all again is quiet, he exercises his ministerial function at Boston without leave or being employed by Mr. Myles neglects his own flock and stirs up the people here to bite and devour one another. He draws pay for being chaplain to the Deptford and does no duty for it.

THOMAS BARCLAY.

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Meanwhile, the friends of Mr. Honyman were not inactive and took steps to restore him to the good opinion of the Bishop and the Society. Bishop Compton wrote June 11, 1708, to the secretary, John Chamberlayne, informing him of a report which he had received from Colonel Robert Quarry of Burlington, New Jersey, who was then the Queen's Surveyor-General of Customs, and in which it was stated that the complaints against Mr. Honyman "proceed entirely from a pique of one Gardner whom he undertakes to quiet but says otherwise they have an entire satisfaction in Mr. Honyman both as to his preaching and living and that the Church there at Newport would be utterly broke should he be removed. He is afraid that Mr. Bridge as underhand fomented all this trouble, who tho' a man of good parts and sober has yet a high and troublesome spirit and ought to be severely told of it. So that when I shall have appeased Mr. Bridge, the Colonel undertakes to bring Gardner to reason for he is under his command as Deputy Collec^r of the Queen's Customs. I do not see how we can expect a more certain account, and am therefore of opinion that we should send Mr. Honyman back by the first opportunity lest this Church should be wholly lost." [*Rhode Island Transcripts*, p. 26.]

When it was known in Newport that the old rector had been reinstated, Governor Samuel Cranston, who was not a Churchman, wrote a letter to the secretary, dated November 18, 1708, explaining his attitude in the matter and his opinion of the effect in Newport of such reinstatement:

"Since I have been informed that he hath your commission to leave this Church I think myself obliged in the duty to give my opinion freely of it and to assure you most sincerely that his having been here so long already hath been the very cause the Church of England in this place hath not found that encouragement and success it hath met with elsewhere in America: that the persons who signed letters for his removal I know to be the most zealous promoters of and contributors to it as well as by much the most in numbers, that since his absence the Church regained its just esteem amongst the inhabitants and do every day increase, which is chiefly to be attributed to the sober Conversation and meek obliging Temper of their present minister Mr. Bridge who hath obtained a more general esteem and value among the whole people of this place than any of your missionaries which we have yet had amongst us, and that I have just reason to

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think that Mr. Honynman's return hither will put the whole Church in such confusion as must need destroy it."

Mr. Bridge seems to have left his family in Boston and sailed for England early in the spring of 1708-09. It was while there that he received the appointment to the parish of Rye.

The Rev. George Muirson had ended his laborious life October 12, 1708, as rector of Rye, New York, and missionary in Connecticut. Colonel Lewis Morris, in a letter dated May 30, 1709, recommended as Mr. Muirson's successor the Rev. Æneas MacKenzie of Staten Island, "in which place," he says, "he is buried among a parcel of French and Dutch, who can't understand him, there being but few English there, and a place in which he seldom has his health." Before this letter could be considered, the Society had sent the Rev. Mr. Reynolds, who arrived in October, 1709. But he was at once recalled by order of the Society when he had officiated only two or three Sundays. Mr. Bridge arrived at Boston about November 20, 1709. He bore with him a commission from the Venerable Society, dated August 19, 1709, in which his duty is set forth and the Society agree to give him "the sum of fifty pounds lawful money of Great Britain," which was to be paid at "the feast days of St. Michael the Archangel, the Nativity of our Lord, ye Annunciation of the Blessed Virgin Mary, and the Nativity of St. John Baptist in every year during their said pleasure." [*Bolton's History of the Church in Westchester*, p. 192.]

In January, 1710, Mr. Bridge took the long journey of two hundred and forty miles, and receiving a cordial greeting from the people of the parish, immediately entered upon his duties. In a letter to the Society written May 15, 1710, Colonel Caleb Heathcote says:

"Since Mr. Reynolds' removal from hence, Mr. Bridge according to the Society's direction hath taken care of the parish in which he hath with great care and industry answered the end of his mission; nor am I under the least doubt that he will continue to do the Church considerable service, being a gentleman not only of extraordinary good parts, but of an active temper." Mr. Bridge's formal call by the vestry was in April, 1710. In July of that year Elias Neau, the catechist of New York, wrote of him: "I believe him capable of edifying his flock. I have sent him several French books he having had the misfortune to lose all his own."

Upon October 17, 1710, the governor, Brigadier Robert Hunter,

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issued his mandate for the induction of Mr. Bridge, who in his first letter to the Society, written from Rye November 20, 1710, announced his arrival at Boston in the previous November, and after requesting that his salary be paid to his attorney, Mr. Wessendunck of London, proceeds to say:

“I must likewise take this occasion to acquaint you that immediately upon the receipt of my books, clothes, &c. from Piscataqua, I put them, together with what books I had at Boston, and such other things as I should have present occasion for, on board a sloop bound for New-York. My books I had been several years in collecting, and were at a low estimation, worth £150; my clothes and other necessaries worth 50 or £60; with them was the box of small books I received from Mr. Treasurer Hodges, for the use of the parishioners of this place. But soon after the sloop went out of Boston harbour she was chased by a privateer, and to get clear of him run ashore, and bad weather coming up, she stove to pieces, and what she had on board was lost. As soon as the weather was seasonable, I returned to Boston for my family, and then with great trouble and more charge than they were worth, recovered a very few of my books that were taken up out of the salt water, about 30, but they were so damnified that they can hardly be used. I could recover nothing of my clothes; some of the books I bought upon credit when last in London, of Mr. John Lawrence, at the Angel in the Poultry, and they are not yet paid for. I find no library here, that I need not say how uneasy and dissatisfied I am to be destitute of books, and without any company that might supply that want. I hoped to borrow out of the library at New-York, but scruples were raised against letting any of those books go so far. I humbly leave my case with the Honourable Society, and rely on their charitable benevolence for some relief and assistance in this my necessity.” [*Bolton's History of the Church in Westchester*, p.195.]

He states that there were two hundred and eighty-four members of the Church of England, and four hundred and sixty-eight Dissenters; several of the latter, however, were serious people and frequently came to church. There were forty-three communicants, many of whom were not constant, some being still Presbyterians or Independents in their judgement, but were willing to partake of the sacrament in which way they could, rather than not at all. Mr. Bridge found the church

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building unfinished, and in a letter to the Society, giving an historical account of that parish, written in 1717, he says: "They raised a handsome outside, and covered and glazed it, but found nothing done in the inside; not so much as a floor laid. When I had for a year or two preached upon the ground, I got subscriptions for about £50, among the inhabitants towards finishing the inside."

Mr. Bridge was troubled, as were many other missionaries of the period, by the fanaticism of the Quakers. In a letter of June, 1712, he says he attended one of the week-day meetings, when "three of their speakers entered into a dispute with me about the scriptures, the doctrine of perfection and the divinity of Christ. Their ignorance, and extravagance by this means became so manifest to a multitude of people that were about us that they could not any longer find room for their insinuations, and soon after forbore their meetings." [*Bolton's History of the Church in Westchester*, p. 200.] Afterward many came regularly to the services held in Grace Church, and one preacher renounced his former opinions for the doctrines of the Church as set forth by Mr. Bridge. In the Abstract of the Society for 1714 Mr. Bridge's work is commended, and it is said that he "had reduced many who were brought up in a very dissolute way of living, and to a total neglect of public worship, to a more sober conversation, and a constant attendance on the worship of God, using his utmost endeavours to put a stop to many disorderly practices, which had prevailed to the great reproach of religion."

With increasing zeal Mr. Bridge continued his work until his death, May 22, 1719. He was buried within the parish church. In the "Boston News-Letter" for the week from June 1 to June 8, 1719, is this notice of him:

"We have an account from Rye, in the government of New-York, of the death of the Rev. Mr. Bridge, M. A. a presbyter of the church of England, and minister of the Gospel in that place, who died on Saturday, the 23d of May last. He was formerly, for many years together, one of the ministers of the church of England in Boston, a religious and worthy man, a very good scholar and a fine, grave preacher, his performances in the pulpit, were solid, judicious and profitable, his conversation was agreeable and improving, and though a strict churchman in his principles, yet of great respect and charity to dissenters, and much esteemed by them. He was bred at the University

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of Cambridge, in England, and was about forty-eight years of age when he died, very much lamented."

Mr. Bridge married Elizabeth Foxcroft. She was a daughter of Francis Foxcroft, a member and vestryman of King's Chapel, Boston. The family have been distinguished in the annals of New England. In 1720 Mrs. Bridge married the Rev. Thomas Poyer of Jamaica, and died about 1724. There is no record of the children of Christopher and Elizabeth Bridge. A son named Christopher was graduated from Harvard College in 1733, and was commended to the Bishop of London for holy orders by the Rev. Roger Price of King's Chapel in 1736. In a letter to his friend, the Rev. Dr. Zachary Gray of London, dated October 8, 1736, the Rev. Dr. Cutler of Boston, after referring to the departure of his own son for orders, adds:

"And pray, Sir, bestow a share of your goodness on a deserving young man in his company, going over with him for Holy Orders. His name is Christopher Bridge, son of a late worthy Missionary in these parts, who was formerly educated in your Cambridge. He has been an orphan for many years, educated by Dissenting friends, and graduated Master of Arts in Harvard College; and is now upon conviction recovered into the bosom of our Church; and from a man of his abilities and very good life, we promise much advantage to our poor Church, if he may but succeed in his desires to serve her. What friends you have belonging to the Society for the Propagation of the Gospel are most capable of assisting him, and I humbly hope for your intercession to that purpose." [*Perry's Historical Collections*, vol. iii, *Massachusetts*, p. 675.]

It is understood that the younger Mr. Bridge spent his ministry in the West Indies, principally in Jamaica, where he died in 1773.

Thomas Poyer.

Thomas Poyer was a native of Wales. His grandfather was the gallant Colonel Poyer who so bravely defended Pembroke Castle against the parliamentary troops in the contest with Charles the First. He was educated at Oxford, where he was a student of Brasenose College. He was made deacon by the Rt. Rev. Dr. William Lloyd, Bishop of Worcester, in the parish church of Hartlebury, and on June 9, 1706, was assigned to the charge of Burton. He was ordained priest by the Rt. Rev. Dr. George Bull, Bishop of St. David's, in the Chapel

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of St. Mary-the-Virgin, Brecknock. He became a chaplain in the navy, and in February, 1709, was at Port Mahon, Africa. On December 16, 1709, he was appointed by the Venerable Society missionary at Jamaica, Long Island. He was licensed to officiate in the Plantations by the Bishop of London, Dr. Henry Compton, December 23, 1709. His passage to America was long and tedious, occupying thirteen weeks, and ending in a shipwreck on the shores of Long Island, one hundred miles from Jamaica. The details of Mr. Poyer's troubled rectorship will be found in the sketch of Grace Church, Jamaica, in Volume II, page 277. It was probably the frequent contentions with the civil authorities for the payment of his salary that induced him to listen favourably to the proposals from the vestry of Rye when he officiated there, in his turn, by order of Commissary Vesey, after the death of Mr. Bridge in 1719. In the letter given on page 212 of Bolton's "Church in Westchester County," Mr. Poyer thus details the circumstances:

Jamaica, Feb. 11th, 1719.

HON. SIR,

I MAKE no doubt of your being informed of the death of the Rev. Mr. Bridge, late pastor of the Church at Rye, and that the Honourable Society have ordered another to succeed him.

I am just returned from serving that Church in my turn, according to an agreement between the ministers of this province; and cannot but acquaint you that most of the inhabitants, some communicants, are doing what they can to pull down what the established ministers— They have resolved to call one Mr. Buckingham, a Dissenting minister, and have accordingly sent to acquaint him of it. I was then at Rye, in company with a great many of them, and did all that I could to bring them into a better mind in that respect, after which they told me their resolution was this, that they were so well satisfied with me and my conduct, that they would call no other than myself, and that if I would not accept of their call, they knew one, naming the afore-said Mr. Buckingham, that would; so they desired my answer, and I told them I would write home to the Honourable Society about it the first opportunity, (not at all expecting to meet this ship that I thought sailed some weeks ago,) and I questioned not but they would order me to Rye, on which I find they have resolved to call me; had I known

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of this ship in those parts, I would have got the Churchwardens and Vestry called, and sent it herewith, but expect this per next conveyance.

I have not time now to write to my Lord of London, my much honoured Diocesan, and pray that this may be communicated to him, and that what is necessary from the Venerable Society, and that worthy Lord, in order to removal, be sent to me per the next opportunity.

I trust there are none of my most honoured Patrons, do entertain so hard a thought of me as to believe I have any prospect of a temporal advantage by this removal. No, God knows I have not indeed, I must say that I cannot have, for besides that Jamaica is a much pleasanter place, where I have abundantly better conversation than can be had at Rye, and then the allowance from the country, for the Minister, is £10 per annum more here than there. I assure you if riches were my aim, I had invitations enough, and between £400 and £500 per annum, offered me if I would have removed from here, into the West Indies, but those arguments, powerful enough to induce some, I thank God, have not been able to prevail with me to leave the church over which, though most unworthy, I was thought fit to be appointed overseer, in so much troubles; its nothing but the peace of the church that has inclined me to listen to the frequent requests of the people at Rye, they have promised me if I would come to them, they would be united in their affections, and one and all come to hear me.

May the Lord Jesus Christ, the great and good master of the flock, make me under him, a happy instrument in uniting the people in making up the divisions among them, and quenching the flames that blaze out.

I present my utmost duty to my ever honoured Patrons, heartily, earnestly, and constantly praying for them, and to beg Sir, you'll please excuse this haste, and to send an answer per first opportunity, to

Honoured Sir,

Your humble servant,

THOMAS POYER.

Mr. Poyer appears to have visited Rye frequently both to preach and to administer the sacraments. During the year 1720-21 he is said to have been in charge of the parish, and was allowed by the vestry, February 28, 1720-21, "twelve pounds and ten shillings for his ser-

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vice done to this parish as a minister, and that he be so continued provided the Society allow it." Having finally declined the request of the vestry, he returned to Jamaica in 1722, where he continued in charge until his death, January 15, 1731-32. He endured much suffering and distress through vexatious lawsuits for salary and the recovery of the Church glebe. He was a conscientious and painstaking worker. Many of his sermons were preserved through the care of his granddaughter, Miss Caty Van Nostrand. The endorsements upon them are interesting. One on a sermon preached at Jamaica reads: "The day of Thanksgiving after the discovery of the Negro plot. Wednesday May 21, 1712." On his sermon delivered at Trinity Church, New York, April 25, 1714, he writes: "The governor and his lady at Church." His sermon for June 28, 1716, is endorsed: "Thanksgiving for the overthrow of the enemies of Church and State in North Britain." He frequently notes that he read "briefs" from the royal governor, authorizing a general collection for persons in distress, particularly when "burned out."

Mr. Poyer was married three times. His first wife, whose name was Frances, died April 15, 1719. His second wife was the widow of the Rev. Christopher Bridge. His third wife was Sarah, a daughter of Justice Joseph Oldfield of Jamaica. Mr. Poyer apparently published no sermons or books.

Robert Jenney.

Robert, a son of the Venerable Henry Jenney, was born in 1688 at Wanney Town, Ireland. His father was rector of the parish and Archdeacon of Armagh. Robert entered Trinity College, Dublin, October 13, 1704. His tutor was John Wetherby, and his course was pursued under the direction of Dr. Jones. He was ordained in 1710, and became a chaplain in the navy. In 1714 he was made assistant to the Rev. Evan Evans, in Christ Church, Philadelphia, where he also acted as schoolmaster. In 1715 he was transferred to New York City as assistant to the Rev. William Vesey, with a stipend of fifty pounds from the Venerable Propagation Society. He was acceptable to the rector and congregation. He also took the place of the Rev. John Sharpe, chaplain to the Fort of New York, who in the spring of 1713-14 had sailed for England. Mr. Sharpe resigned about 1716, and in 1717 the governor, Brigadier Robert Hunter, appointed Robert Jenney chaplain

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to the fort, and as his stated services there were on specified Sunday mornings and only on Wednesdays and Fridays, he was able to take the daily prayers at Trinity Church on Tuesdays, Thursdays, and Fridays, and the service on every Sunday afternoon.

It was on June 4, 1722, more than three years after the death of Mr. Bridge, that the churchwardens and vestrymen of Rye called the Rev. Robert Jenney as rector. In their letter to the Venerable Society they say: "We are confident that his residence amongst us will effectually reconcile all our differences, and heal all our breaches occasioned by our being so long without a faithful and prudent pastor, to guide and instruct us." Mr. Jenney was at once presented to the governor for induction, and under Governor Burnett's mandate that ceremony was performed by the Rev. Thomas Poyer of Jamaica, June 7, 1722. In his first report to the Society, dated from Rye, December 15, 1722, Mr. Jenney says:

"I had the honour of yours, dated August 30th, which brought me an account that the Venerable Society has accepted me as their missionary to settle at Rye, with a salary of £50 per annum, and which, with humble and hearty thanks, I readily accept, and my desiring a larger salary, in my last to the Venerable Society, was for no other reason, but because £60 per annum with the county encouragement, would but amount to what I have quitted in the fort for their service, and because this parish, with respect to the encouragement here, stands upon a much worse footing than any of the rest of this province, in relation to the salary, house, and glebe. Those on Long Island, having £10 per annum more, and all of them glebes much beyond what this Parish; affords and this being the nearest parish to New England, and the only one on the post road, and consequently attended with greater expenses than any of the rest, I did not think it unreasonable to request an addition of £10 to the Society's salary; but in this and all other things, I humbly submit to the Society's pleasure.

"You may remember, I sent you the vestry's call, what they gave me according to an act of Assembly, of this Province, and their humble address to the Venerable Society for their confirmation, dated June 4th, 1722, and it was then that I entered upon the care of this parish and have since continued diligently, to serve it, excepting sometimes the Governor required me to officiate at the Fort, my successor there hav-

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ing not yet received his commission. I observe in the Society's collection ye papers which I received from Mr. Huddleston, with two copies of the missionary sermon, by the Right Rev. the Lord Bishop of Bristol, that the Society expects from their missionaries an exact and particular account of the state of their respective parishes, in compliance with which I take the liberty to send enclosed a draft of the two lots of land, which make up the glebe, with a copy of the survey which the violent opposition of some dissenters have obliged me to obtain for the proprietors of this town, being the most part such as were desirous of having a dissenting teacher settled here, gave me great trouble at my first coming, and especially in relation to the house and glebe; and had not His Excellency been so kind as to grant his warrant to the Surveyor General to survey, it is believed they would have kept me by force, from taking possession, and here I cannot but mention the kindness of the Surveyor General, Cadwallader Colden, Esq., and Mr. Wm. Forster, the society's schoolmaster at Westchester, whom he appointed his deputy for that purpose, who have refused the fees which by law are due for that service, and have remarkably exerted themselves in the service of our Church at Rye." [*Bolton's Church in Westchester County*, p. 220.]

While at Rye he was prompt in visiting every part of the widely spread mission. In a letter dated from Rye, July 1, 1723, he thus reviews the year's work :

"Last December 15th, I had the honour to answer yours of August 30th, sent to me by the order of the Venerable Society, wherein I gave an account of the state of my parish, as exactly as I could, which I hope came to hand; I have no more to add but that my congregation seems to increase, being generally above 300, as near as I can guess; my communicants are but few, but I am in hopes in a short time to have more. We have a new settlement amongst us in the woods, which began about the time of my predecessor's death, 1719; the inhabitants are very loose in their principals of religion, inclining rather to the Quakers than any other sect. I have been amongst them with good success, having baptized a whole family, parents and children; I have heard that more of them intend to make a confession of their faith, in order to Baptism. Books are our greatest wants, for stupid ignorance in point of religion, is almost general among us, and as the Venerable Society have usually extended their charity this way, so I hope

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they will at this time to us, by sending prayer books with the version of psalms by Tate and Brady, bound up with them, and instead of the usual tracts, I humbly conceive the Whole Duty of Man would be most useful." [*Bolton's Church in Westchester County*, p. 225.]

From the church records we learn the interesting fact that in the year 1724 a drum was purchased for the church.

In 1726 Mr. Jenney was transferred to St. George's Church, Hempstead, the rectorship of which was then vacant, owing to the death of the Rev. John Thomas. His effective work in that parish is noted in the sketch of St. George's, Hempstead, on page 259 of Volume II. In 1742 he was called by the vestry and appointed by the Rt. Rev. Dr. Edmund Gibson, Bishop of London, as the successor of the Reverend Commissary, Archibald Cummings, and to the rectorship of Christ Church, Philadelphia. As the commissary of the Bishop of London, he had an intimate acquaintance with the clergy of the provinces of Pennsylvania and Maryland. He was a man of learning, of judgment, and of executive ability. His chief concern in Philadelphia, as in his other parishes, was the promotion of the welfare of the Church in the American colonies. Owing to bodily infirmities he was forced to retire from active service, and died in 1762. He was buried in the middle aisle of Christ Church, in front of the chancel. The Editor is indebted to the Rev. Dr. Washburn, rector of Christ Church, for the following copy of the inscription on the tombstone, so far as it is legible:

. . . COL. S. S. TRINITAT. DUBLIN STUDUIT ALUMNUS.
OBIIT DIE V MENSIS JANUAR. ANNO SALUT.
MDCCLXII. ÆT LXXV.
AGE LECTOR,
PURAE RELIGIONIS, HONESTAE VERITATIS, BENEVOLENTISSIME,
EXAMPLUM VELIS,
HUNC CHRISTIANAE FIDEI VINDICEM PROBATATIS CULTOREM
BENEVOLENTIA STUDIA,
RESPICE, SEQUERE, IMITARE.
JUXTA HOC ETIAM MARMOR, SEPULTA JACET
JOANNA ELIZABETHA PRAEDICTI ROBERTI JENNEY
CONJUX
QUAE SEX TANTUMMODO DIES POST MARITI SEPULTURAM
OBIIT ANNO ÆTATIS SUAE LXIV.

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James Wetmore.

The ancestor of the Wetmore family in America was Thomas Whitmore, who was born in England in 1615, and embarked from Bristol, England, for Boston in 1635. He was among the settlers in New Town, now Cambridge, who removed to the Connecticut Valley. In 1639-40 he took up land in Wethersfield. He removed to Hartford, where he married, December 11, 1645, Sarah, a daughter of John and Ann (Willock) Hall of Hartford. In 1646, with John Hall, his father-in-law, and William Smith, Samuel Stocking, and Robert Webster, he settled the plantation of Matabeseck, on the Connecticut River. It was erected into a town by the General Court, March 20, 1649-50. In 1653 the name was changed to Middletown. Mr. Whitmore's homestead plot occupied the square bounded by the present Green and Ferry Streets, the east side of Main Street, and the Connecticut River. He was a man of affairs and highly respected. He died at Middletown, December 11, 1681. The children of his first marriage were John, Elizabeth, Mary, Sarah, Thomas, Hannah, Samuel, Izrahiah, Beriah, Nathaniel, Joseph, Sarah the second, and Josiah. January 3, 1667, Mr. Whitmore married Mary, a daughter of Richard Platt of Milford and widow of Luke Atconson. They had one child, Mahitable.

On October 8, 1673, Mr. Whitmore took for his third wife Katharine Leet, the widow of Mr. Robards. Their children were Benjamin, Abigail, Hannah the second. His son Izrahiah was born at Middletown, March 8, 1656, and married Rachel, a daughter of the Rev. Samuel and Hope (Fletcher) Stow. Mr. Stow was the first minister of Middletown and a large land-owner. Their children were Izrahiah Stow, born January 31, 1694, died young; James; Ichabod, born April 18, 1698, died January 7, 1715; Seth, Jeremiah, Caleb, and Josiah.

Izrahiah Wetmore was a man of great ability. He served for many years as a representative in the General Court, and took an influential part in town affairs. He was the executor of his father-in-law's estate. The spelling of the name as Wetmore is first found in October, 1682, upon a deed for land given by his father-in-law and father to John, a son of Thomas Whitmore. From that time the descendants of Thomas have used that form.

James, the second son of Izrahiah and Rachel (Stow) Wetmore, was born at Middletown, Connecticut, December 25, 1695. He was prepared in the schools of the town for the Collegiate School at Saybrook,

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where he was a classmate of Samuel Johnson, and graduated in 1714. He studied theology, and in May, 1718, was invited to become pastor of the Congregational Society of North Haven. He was ordained over that congregation in November, 1718. He maintained a close intimacy with Samuel Johnson at West Haven and others of his classmates. He was one of the seven who studied Anglican theology in the collection of books sent over by Jeremiah Dummer for the library of Yale College, and declared for the Church of England in October, 1722, as detailed in the note on Dr. Johnson in Volume III, page 528. He soon followed Dr. Cutler, Mr. Johnson, and Mr. Brown to England, where he was received with the same gracious welcome. He reached London July 4, 1723, and from Mr. Johnson's Diary we learn these particulars:

"*July 4.*—This morning we were first surprised with the arrival of our friend Mr. Wetmore from New England. We went with him to Westminster; thence at Morning Service at Lincoln's Inn, and waited on Dr. Lupton; thence at sundry places, and at Evening Service at S' Foster's with Mr. Berriman.

"*5th.*—This day we went to Dr. Berriman's and Mr. Oliver's, then to Westminster; waited on Mr. Sherlock, and dined with Dr. Lovel. Then came to Evening Service at S' Foster's, and Dr. Cutler and I stood witnesses for Mr. Wetmore at the font. We spent the evening at Mr. Turby's with Dr. Dawson, Mr. Oliver, Newhouse, etc."

Mr. Wetmore was made deacon and ordained priest by the Rt. Rev. Dr. Edmund Gibson, Bishop of London. Mr. Johnson notes for July 25:

"*25th.*—This day I was at service at the Royal Chapel, at S' James's, at Mr. Wetmore's ordination, and received the Sacrament of the Bp. of London; the rest of the day spent in taking leave of our friends."

This entry probably refers to Mr. Wetmore's ordination to his diaconate. He appears to have remained in England after the departure of Dr. Cutler and Mr. Johnson.

The mission at Staten Island being vacant through the death of the Rev. Æneas Mackenzie in 1722, Mr. Wetmore was provisionally appointed to it. Upon his arrival in New York, late in the autumn of that year, he found that the Rev. William Harrison had been inducted into that cure by the governor, Sir William Burnett, and accordingly so informed the secretary of the Venerable Society in a letter written November 11, 1722. On December 18 the vestry of Trinity Church

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wrote to the secretary announcing the death of that noble Huguenot confessor, Elias Neau, who had conscientiously become a member of the Church of England, and spent his time and money for twenty years in teaching the poor negro children to read and instructing them in fundamental religious truths. He had secured from the Venerable Society a small stipend as negro catechist. In the letter the vestry style him "the pious Mr. Neau," and suggest that his successor should be "a Presbyterian of the Church of England," and be directed "to assist our minister who is not so able as formerly to perform all the duties of his calling which daily increase on his hands." They proceed to say :

"We are in hopes the Society will judge it as absolutely necessary to appoint a catechist now for this city, as formerly, there being of late yeares such a vast Increase of Children, and Indians, and Negro servants, who cannot, without such assistance, be so well instructed in the principles of Christianity. And we Implore their favour to send one over in Orders, who in many respects will be more capable of discharging that office, and answering the pious designs of the Society than a Layman, especially in assisting the Minister of the Parish in the performance of all Parochial dutys. This, on many accounts, will exceedingly advance the Honour and Interest of our Holy Church and Religion at this criticall juncture, when the Dissenters here have united their forces, and by Encouragement and liberal contributions from abroad, have been enabled to build two Meeting Houses, and to support Ministers to preach in them, according to their different opinions." [*Berrian's Historical Sketch*, p. 39.]

In the following March David Humphrey, the secretary, wrote that "the Society have appointed the Reverend Mr. Wetmore to be Catechist at New-York in the place of Mr. Elias Neau, and to be assistant to Mr. Vesey in his parochial dutys." Upon the same day, March 2, the secretary sent to Mr. Wetmore an acknowledgement of his letter, and thus announced his appointment :

"The Society do therefore appoint you to be their Catechist at New-York, in the place of the late Mr. Neau, and do expect you would forthwith repair to the charge assigned you. The Society doe allow you for that service a salary of fifty pounds a year, to continue from your first admission here in London. And they have also appointed you to be the Assistant to the Reverend Mr. Vesey, Rector of Trinity

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Church in New-York, in his parochial dutys, and have wrote to the Church Wardens and Vestry of that Church, to make you a further handsome allowance as Assistant, towards your more decent and commodious support, which the Society expect they will, according to their promise made to them by the letter, readily doe." [*Berrian's Historical Sketch*, p. 41.]

In this position Mr. Wetmore passed four busy years. When Mr. Jenney went to Hempstead in 1726 the vestry of Rye called Mr. Wetmore, who informed the board, June 7, 1726, that "he was ready to execute the function he was called unto when he should be inducted into the same." The governor issued his mandate, and the newly elected rector was duly inducted. There was, however, a complication. When the Society gave leave to Mr. Jenney to remove to Hempstead, it appointed the Rev. Thomas Colgan, born in England in 1701, as minister of Rye. When Mr. Colgan reached New York in 1726 he found Mr. Wetmore in possession of the parish. The proposal was made to the vestry of Trinity Church, and accepted by them, that Mr. Colgan officiate in New York instead of Mr. Wetmore until the pleasure of the Society could be ascertained. In a petition to the secretary of the Propagation Society, dated New York, July 5, 1726, as recorded in Berrian's "Historical Sketch," page 43, the vestry of Trinity Church say:

REVEREND SIR,

WEE, the Rector, Church Wardens, and Vestry of Trinity Church, in the City of New-York, in America, being informed by the Reverend Mr. Wetmore of his call and Induction to Rye, and his Resolution, with the Society's leave, to settle in that parish, Doe most humbly address that Venerable Body to appoint another Catechist, with the usual salary, to officiate in that place, there being about one thousand and four hundred Indian and Negro Slaves, and the number daily increasing by Births, and Importations from Guinea and other parts. A considerable number of those Negroes, by the Society's charity, have been already instructed in the principles of Christianity, have received Holy Baptism, are communicants of our Church, and frequently approach the Altar. We doubt not but the Society has received from Mr. Neau, their former Catechist, repeated accounts of the great success of his Mission; and since Mr. Wetmore's appoint-

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ment, we have with great pleasure observed on Sunday upwards of an hundred English Children and negro servants attending him in the Church; and their catechetical instructions being ended, singing Psalms and praising God with great devotion. The Honorable Society at all times, and more especially of late, has most Zealously patronized the cause of those poor Infidells, who otherwise might still have remained ignorant of the true God, and the only way to happiness; and their great charity dispenced among them here having already produced such blessed effects, must raise in them an extraordinary Joy at present, will be a vast accession to their future happiness, and encrease their reward of Glory in another world. We could say much more on this occasion, but this we hope will be sufficient to guard them against any attempts to persuade them to turn their Bounty another way, and Induce them to believe that the Office of a Catechist here is of as great an importance as ever, and that his Salary is as well and charitably bestowed as any Missionary's in all those parts. If the Society, on these considerations, should be pleased to appoint a Catechist, we humbly pray that he may be one in orders, and directed to assist in our Church; who in many respects will be more capable than a Layman to discharge that office, and answer their pious designs, by inculcating on the Catechumens the principles of Religion, both in public and private, with greater authority; visiting them in their sickness; and as occasion requires, can Baptize them, and administer the Holy Communion to them in their dying hours. Besides, this will be an act of Charity to us, who being deeply involved in debt, enlarging our Church, and at present having but small hopes of discharging it, are unable of ourselves to raise a sufficient maintenance for one to assist our Rector in his declining age, and to preach an afternoon sermon; tho^b it is of absolute necessity and great importance in this populous City, a place of considerable trade and resort, and the centre of America.

Mr. Colgan seems to have taken up his residence in Rye, although Mr. Wetmore officiated there, for in October, 1726, the vestry of Trinity Church requested Mr. Vesey that "when the Reverend Mr. Colgan comes to town from his Parish of Rye he may have the liberty of reading prayers and preaching in the afternoon," which he readily granted. In October a formal request by the vestry was sent to

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the Society for the appointment of Mr. Colgan as catechist. Finally Mr. Wetmore was approved for Rye, and Mr. Colgan made catechist of New York. In a letter written May 11, 1727, Mr. Wetmore, after returning his thanks for the appointment, says: "Inasmuch as the people of Rye appear to me to be much gratified by this exchange, I shall endeavour to make the best use I can of the good affection they profess to me, to promote the interest of piety and religion among them, which seems to be sunk to a very low ebb." During that winter he alternated with Mr. Colgan in supplying the vacancy at Westchester made by the death of the Rev. John Bartow, and officiated in every part of the parish, which then included Bedford and White Plains, and in 1728 went to a new settlement in the woods called "Northeastle." The progress made from year to year showed careful and constant teaching of the principles of the Church, and he was assiduous to see that the schoolmasters of the Society, within the parish limits, did their full duty. The growth of Quakerism in his parish was a source of anxiety to Mr. Wetmore. Some he brought into the Church, but most of the Quakers remained hostile. He published some tracts on the subject of Quakerism, and they had a wide circulation and were helpful in making many understand the true position of the Church.

Without any startling events the parish increased in strength under Mr. Wetmore's wise administration. He was a warm-hearted and genial man, and made himself useful and well liked in the community. He went periodically to his birthplace, Middletown, where he officiated, and also held services in Stamford and Greenwich until the ordination of Mr. Dibblee in 1748. Mr. Wetmore died May 15, 1760, and was buried in the old parish burying-ground on the northwest side of Blind Brook. Upon his monument is this inscription, as given in Bolton's "Church in Westchester County," page 286:

SACRED
TO THE MEMORY OF
THE REV. MR. JAMES WETMORE
THE LATE,
WORTHY, LEARNED AND FAITHFUL MINISTER OF THE
PARISH OF RYE, FOR ABOVE 30 YEARS,
WHO HAVING STRENUOUSLY DEFENDED THE CHURCH WITH HIS PEN

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AND ADORNED IT BY HIS LIFE AND DOCTRINE,
AT LENGTH BEING SEIZED OF THE SMALL POX,
DEPARTED THIS LIFE, MAY 15, 1760.

ÆTATIS, 65.

CUJUS MEMORIAE SIT IN
BENEDICTIO NE SEMPITERNA.

A contemporary notice in the "New York Mercury" for May 29, 1760, says of him:

"This worthy clergyman was blessed with an extensive understanding, which he improved by a due application to the most important studies. He was well versed in various parts of useful learning, and had a thorough knowledge of our happy constitution, both in Church and State, of which he was a staunch friend and an able advocate. In the important discharge of his ministerial office he was zealous, constant, and unwearied; and though he observed with grief, the great decay of true Christianity and genuine piety, (which he often heartily lamented to his friends,) yet he persevered warmly in the defence of the former, and in recommending the latter, both by precept and example. His church has lost a faithful pastor, his wife and family, an affectionate husband and a tender parent, and the publick, a worthy and useful member. But,—'Blessed are the dead which die in the Lord.'"

Mr. Wetmore's wife was named Anna. Her family name has not been ascertained. She died at Rye, February 28, 1771. Their children were:

JAMES, born at Rye, December 19, 1727. He married Elizabeth Abraham.

TIMOTHY. He married Jane Haviland of Rye, and for his second wife the widow of Benjamin Ogden of New York.

ALETHEA. She married in 1747 the Rev. Joseph Lamson.

ANNE. She married Gilbert Brundige of Westchester County.

CHARITY. She married Josiah Purdy of Rye.

ESTHER. She married, first, David Brown, and second, Jesse Hunt.

Mr. Wetmore published:

A letter to a Parishioner. New York, John Peter Zenger, 1730

Quakerism, a Judicial Infatuation. New York, John Peter Zenger, 1731

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A letter from a Minister of the Church of England to his Dissenting Parishioners. New York, John Peter Zenger

Eleutherius Enervatus, or an answer to a Pamphlet intituled The Divine Right of Presbyterian Ordination &c. . . . argued. New York, 1733

A Letter occasioned by Mr. Dickinson's Remarks upon Dr. Waterland's Discourse of Regeneration, 1744

A Vindication of the Professors of the Church of England in Connecticut against the Invectives contained in a sermon by Mr. Noah Hobart. Boston, 1747

In 1748 he prepared an edition of "The Englishman Directed in the Choice of his Religion," which was widely circulated.

On May 24, 1749, he wrote a letter to St. George Talbot, asking him to explain certain rumours affecting his character. This letter and Mr. Talbot's reply, both of which were published, will be found in the following annotation.

St. George Talbot.

St. George, a son of Thomas Talbot, was born at Dover, England, July 25, 1662. He graduated from an English university, and came to America when about forty years old. He appears to have had an income from England and engaged successfully in business on this side. He was an earnest Churchman and sincere friend of all the missionaries in New York and Connecticut. He was a vestryman of Trinity Church, New York, from 1720 to 1724. He made many gifts for the benefit of the various parishes, often, however, reserving the income for his life use. He was original in his methods, and had eccentricities of character which exposed him to misunderstanding and ridicule. His friend, the Rev. Mr. Wetmore, drew from him the following exposition of his business methods and private life, as given in the "New York Gazette" for June 19, 1749:

Mr. Parker.

As I have for many years past, had the misfortune to be traduced in my Character, and exposed to the Disesteem of many Gentlemen, whose good opinion I should value and esteem; and as the Misrepresentations which have been made of me, have proved very prejudicial to my Interest and exposed me to the Loss of more than a Thousand Pounds in my Estate,

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and may still expose me to ill Treatment, unpitied; I have thought proper to publish the following Letters; and if you'll give them a place in your Paper, it will oblige, Sir,

your humble Servant,

S^r GEORGE TALBOT.

Rye, May 24th 1749.

SIR,

EVER since my first Acquaintance with you, which was more than 20 Years past, I have observed such a steady Regard and Reverence to Religion, joined with expressions of your Detestation of Vice and Wickedness, and a Behaviour especially free from the most fashionable Vices; such as Drunkenness and prophane swearing; that I have had an Esteem for you, as a Man of Religion and Virtue: And it must be very shocking to think, a Man of your Understanding can make so high Professions of Religion, and yet live in habitual vice and wickedness of the Kind for which I perceive you are censured by some; I hope unjustly.—The affair of your having a House-keeper without Matrimony, as it gives occasion to Surmises might be rendered more reputable by marrying, if you have no prudential Arguments to determine you otherwise.—And as to such matters of Fraud and circumvention, which some have aspersed your Character with, I don't allow myself to entertain any suspicion of you, 'till I know that some Instances of that kind are well proved; having observed nothing but what is just, friendly and benevolent, yea, and charitable in your Behaviour, for the many years I have had a particular Acquaintance with you. But your Controversy with M^{rs} Blake, and Conduct relating to that Estate, has been mentioned in my Hearing by some Gentlemen of good Characters as an Affair esteemed fraudulent and unjust on your Part which perhaps may encourage some others to treat you injuriously, in Hopes of Protection under Shelter of an ill Opinion propagated in relation to M^{rs} Blake's Dispute with you; which, if you would take my friendly Advice, I would persuade you to bring to an honest Arbitration, that the whole Dispute may at once be laid for Decision, by the Judgment of some Gentlemen of Capacity and Integrity; not doubting but that you are willing to do what is just and equitable; and thus your Character may be restored, if it appears that you have already acted with Justice.

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I hope you will accept this in good Part, from, *Sir,*
Your assured Friend, &c

J. WETMORE.

To Mr S^r G. Talbot.

REVD SIR,

As I have an Esteem both for your Character and Friendship, I am desirous to give you all the Satisfaction I can in Relation to the matters you have intimated in your Letter of *May* the 24th, to be represented by some as inconsistent with real Piety and Justice, for which you have observed me in the long Course of our Acquaintance, to make high Professions, and by my Behaviour have sought to appear, and to be esteemed strictly religious, as well as a Friend to Virtue and Goodness: As to the Inconsistencies objected, I do solemnly assure you, they have all proceeded from uncharitable groundless Surmises and false Reports of ungrateful People, to whom I had extended Kindness and Charity, from no other Motives but their Indigence and my own Disposition to oblige and assist such; esteeming them religious Poor, or, at least such as might be proper Objects of Religious Charity.

My Friendship to the Huddleston's Family, which you are not a Stranger to, was ill requited, by the Reports which took their Rise from thence, without any Foundation at all, whereby an ill Opinion of me was propagated in Town, which raised the Resentment of several Gentlemen, the impressions of which are not worn out to this Day; by which I suffered many Ways, and which is, in a great Measure, the Foundation of the other evil Surmises; yet I am not the Man of Religion in *Reality*, as I appear, but a wicked *Hypocrite* and live in secret Abominations inconsistent with all true Piety; I can only solemnly protest to you, and protest to the world, that the Reports of my Boasting of criminal Familiarity with any Man's Wife in *New York*, were utterly false and that I was never guilty of any such Actions; nor did I ever boast (as some have done) of Vileness never acted.

As a Resolution to live a single Life, may be taken without any Impiety, my Reasons for such a Resolution when young, I have not divulged; and tho' I have had many strong Inducements to recede from it, I thank God I have not been overcome to act contrary to such a Purpose, or inconsistent with the Purity of such a state of Cælibacy, as

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undertaken by one resolved to be a Christian in Practice, as well as Profession: The Restrictions I have laid myself under, being merely voluntary and known only to God and myself, my Christian Neighbours and Brethren ought to put a charitable Construction upon my Conduct, as they observe on all Occasions, I profess to fear God, and expecting a Judgment to come, endeavour as far as my Behaviour can be Judged, by others, to approve myself unto that God who will be my Judge and from whom nothing can be hid; as many undoubtedly Innocent and Virtuous have suffered by Misrepresentations or false Aspersions. The utter Impossibility of my saying or acting Things diametrically opposite to what my constant Practice says and declares, and would persuade the World to believe of me, (that I fear God, and regard Religion, in Expectations of a future Account) should induce my Charitable Friends to believe that I have been injured by such Stories, from whence I have suffered much in Person, Name and Estate; which I hope God will Enable me to bear with the Resignation of a Christian. A Disposition to surmise Evil which my Enemies have encouraged, has found Censurers for every Way of living, I have taken or could take; but no Foundation has ever appeared, but mere groundless Surmises of uncharitable Men.

As to my having a good, religious, careful Woman, to take care of me in my Elder Years and take Care of my Family affairs, engaged by other, and not the *matrimonial* Covenant, it cannot, I think, in Reason be faulted, or at least be charged as an Inconsistency with the Sincerity of my religious Profession. For 1st, Premising that the matrimonial State is inconsistent with a Resolution of mine, that can't be condemned, nor ought to be acted against, and that the Necessity or Convenience of my Affairs, other ways require such a Provision. Then

2nd. The Covenant, Bargain, or Agreement, of what Nature soever, between me and my House-keeper, can't be pretended, or so much as surmized to be the least injurious to any Man: She has never complained of the Bargain by which she is provided with a comfortable Maintenance, and good Recompence for her Labour; and being intirely at her own Disposal, no other Person is injured or defrauded, And

3d, That by a *chast Conversation*, we keep a *Conscience void of offence towards God* as nothing is apparent contrary hereto, so I can give no other Satisfaction than my own Assertion, and by other ways evince,

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in the course of a religious sober Life, that I fear God, and have a sense of the Judgment to come.

As to the Dispute between me and Mrs *Blake*, you have seen the whole state of that Affair very Particularly drawn up by me, which I assure you was strictly true, and to which I am willing to add my solemn Oath, that to my Knowledge, I have misrepresented no Article; and by that Account you was fully convinced, and if duly known and considered every impartial Man must be convinced, that I have acted towards Mrs *Blake* and sons not only justly and equitably, but charitably, and with much more Friendship than they could have expected from any one not related so much as in a distant Affinity: That themselves had a Sense of this, sundry of their Letters to me make appear, which were wrote while in their Troubles, and expecting Favours from me; which since have been re-paid with *base Ingratitude*, and have been the Occasion of putting me to more than £200 Charges; for which I have No Recompence. Mrs. Blake sought my Assistance in the Beginning of her Troubles 1734, when she was assisted by Mr. Winckler: she applied to Mr. Lynch and me to be her Bail, and made a Mortgage of sundry Household goods to indemnify me for such Monies as I should disburse for her, redeemable at a fixed Time; which she never redeemed, but desired me to dispose of, that I might supply her with Money as she wanted; which I have done, much beyond the Value of all that I have sold or used, and sundry Things have returned to her. She was put in Prison at Boston (not by any Suit of mine, as many of my Neighbours have been made to believe) but by the suit of *James Alexander Esq.*, and Dr. *Fisher*; and in that Trouble, if she had been my Mother, I could not have done more for her. I supplied her out of the Effects in my Hands 'till the whole was expended; and she took the Benefit of their Law to swear herself not worth *Ten Pounds* in Possession, Reversion or Remainder; and that she had not directly or indirectly, sold, leased, or otherwise conveyed, disposed of, or intrusted, all, or any Part of her, or her Husband's Estate, thereby to secure the same; to receive or expect any Profit or Advantage thereof, or deceive any Creditor or Creditors whatsoever: Which oath would have been false if *Ten Pounds* then remained in my Hands which she expected afterwards to demand of me: My Servants attended her. I rode many hundreds of Miles to transact affairs for her Release. I kept a Lawyer in Fee to act for her;

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and when discharged, supplied her with necessaries; which Acts of Friendship her Letters and her Sons acknowledged with Thankfulness. But now she seeks to requite me with Injury, and make Advantage of every Omission of Mine to take Receipts, and procure Orders of Payment of every Sum to obtain a further Reimbursement, after she had received many Pounds more than the whole Value from me, besides so much Trouble and Pain as I have undertaken, without any Prospect of Recompence.

Your advice of leaving the whole of these Disputes to an honest Reference, I have been, and am still willing to submit to; not being unwilling to give an equitable and just account of every Farthing she has intrusted in my Hands; for as to her best effects she disposed of them other ways: Her Plate to Mr. *Robert Watts*, and her four Negroes, to other Creditors; and what was left, not bearing any Proportion to her Debts (which by a List given in by her Son, amounted to £1254) She was advised by her Friends, to live on in New York and Boston, 'till all was spent, and then she might take the Benefit of the Law there; as she did by swearing she was not worth *Ten Pounds Boston Money*.

I have had another Instance of late of the *base ingratitude* of wicked Men: *Charles Johnston*, the Schoolmaster, whom you know I endeavoured to serve by friendly Offices, has, in Return, treated me in a manner most sordid and inhumane, which you have doubtless heard of, as the Rumour of such a Treatment has spread far; But the Occasion is not so well known; and perhaps some may be induced to think, I had acted towards *that Man*, in some manner unjust or unfriendly, to excite such a Temper of Resentment against me; But I'll assure you, the *contrary* whereto is Fact. I observed his great Want of a Servant in his House, and of my own Accord offered to lend him money to buy one, and at his request let him have £60, which was *Five Pounds* more than the Wench and Child cost; and after two Months waiting, he gave me only a Mortgage of the Negroes, for my Security. I afterwards at his Request let him have £40 to deliver him, from an arrest, for which he pretended to give me a Mortgage of some Land or Right to arise upon Partition; which he drew himself, in such a Manner as to be worth nothing: But however express'd that I was to be paid at the Sale of that Land. Accordingly after such Sale he told me he had Money to pay me. I laid down his Mortgage on the

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Table and also the other Obligation for £60 of which the Wench was the security. He told me he had not sufficient to pay both. I said to him, Then you must pay the Land Mortgage £40, and your Rent, the Remainder might be endorsed upon the other Obligation, because the £40 was to be paid out of the sale of the Land; and his Instrument drawn by himself was afterwards no Security. No: He said he would pay the Mortgage for the Wench, and immediately took off the Seal, and put it into his Pocket without my Consent, and before I had received any Satisfaction for it. This I resented as a Piece of Knavery and some high words grew upon it. The other Money is still left unpaid, and the Security good for nothing: And the Displeasure I took at such unjust Usage is the only Occasion of that which has been much more base and ungrateful, towards one that had been a Friend *indeed* because a Friend in *need*; and had taken much Pains to do him good from my own Principle of Benevolence, because at my first acquaintance, I thought him a Person of some good Qualifications that might be worth raising from Obscurity: I am sorry I was so mistaken! He has made a most extravagant Account against me for Tea, Dinners and Suppers; the Just Value of which I had paid him from time to time, in Butter, Veal, Pork, Turkeys, &c., which shall be willing indifferent Persons should settle between us justly and equitably; that I may pay him the true Value of his *Tea*, and *Suppers*, to the last Farthing. But how much impertinent talk and malicious Misrepresentations, this Affair may be the Occasion of before it is ended, no Man knows. I desire to hurt no Man; but think it a Duty to defend my Estate and Character, by Ways just and honourable, which has occasioned this long Letter to you, and if you will consent thereto; shall publish it to the World, with yours, which gave Occasion hereto.

I am, Rev. Sir,

Your very humble Servant

S^T G. TALBOT.

The following letters written when Mr. St. George Talbot was more than one hundred years old show his vigour of mind and body, and his anxiety for the best disposition of his estate. They are taken from page 10 of Hooper's "Illustrative Documents in the Church in Connecticut."

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New York Septemb^r 10-1762

REV^d SIR

I RECEIVED your favor of the 24th of Feb^y last in July. I congratulate your appointment to so Honorable a Post as Secretary to the Incorporated Society for the Propagation of the Gospel in Foreign parts; & employed upon the most pious & benevolent design, and Blessed be the Almighty who is the giver of every good & perfect who hath enabled me to be instrumental in furthering their pious designs. I have taken no small pains since they have done me the Honor to make me a member of their Honorable Board to acquaint myself with the Religious state of the people both in this Province & sundry Towns in the Western part of Connecticut Governm^t as well as this, deserving my notice and charity. I have this summer given to Saint John Church at Stamford £100 more to be immediately laid out in finishing the Church, and silver plate for the Communion Service, I have also given £100 to the Church of Norwalk to purchase Land in the Society's name to add to that Glebe, the Deed to be recorded and sent over to the Venerable Society.

I have also given £200 to Trinity Church at Fairfield for the same use I have also given £100 to Derby for the same use, all in the Society's name. A more particular account I judge you may receive from the several missionaries that doth receive them—in October last I desired the Rev^d M^r Dibblee of Stamford who is indefatigable in his endeavours to serve the Interest of true Religion and our Holy Church, whose services I find universally acceptable, and his life agreeable to his Public Character, to meet me at St. George's Church at North Castle, the second Sunday in Oct^r last, and was surprised both at the number and devout behaviour of the People, for the church, could not contain them, the particular service he performed beyond doubt he will transmit to you, if he hath not done it. He accompanied me from thence to Bedford, Coompond, Peach Kills, Croton, & returned by the White Plains. The state of Religion I truly found deplorable enough, for excepting Bedford, they were as sheep without a shepherd a prey to various sectaries & enthusiastic lay teachers, there are many well wishers and professors of the Church among them which doth not hear the Liturgy in several years. The worthy Mr Wetmore hath made the same Tour with me. Nay larger even to Fish Kills (there I offered them £1,000 to purchase a Glebe and a House & he agreed

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for the same if they would have done their part, & subscribe £40 per annum to administer support, since they have had the concurrence of Society in their favour, but zeal is too cold there) I think it would be happy if an Itinerant Missionary could be fixed at North Castle, for when even the vacancy at Rye shall be supplied as the Rev^d Mr. Punderson when I was at Darby in June last, said that if he had a call to Rye he would gladly accept it (with the liberty of the venerable society) As I now know that he is called & hath accepted it. The Rev^d Mr. Lamson preached the Convention Sermon to the great satisfaction not only of the Brethren but myself, and I think they are all a sett of worthy Pious Sober Clergymen, and are usefully employed in their several missions. I have proposed to Mr Dibblee to make another Tour to the former places and to visit some others who hath requested the favour of me, for the which the Rev^d Messrs Lamson & Leaming hath also consented to make a tour with me. for I cannot be easy to see such numbers of People live without God in the world, for where there is no regard to Sunday, to the Public Worship of Almighty God, there is scarce any sense of Religion among a People & their moral state is soon as deplorable as their Religious, after which a more particular account of these places, their number, their particular professions, distances each place from the other and from any Clergymen in Holy Orders of our Church, I shall lay before the Venerable Board together with my humble Opinion what ought in Charity, to be done for the support of their spiritual wants. My mite yearly whilst Life by the Blessing of the Almighty, shall be always moving.

Barn Island July 1, 1763.

REV^D SIR,

AGREEABLE to my last intimation and from a zeal to promote the interest of pure and undefiled Religion, I have again taken another journey into Connecticut Colony, and attended Convention at Ripton, about 73 miles distance. The Rev^d Dr Johnson being requested to preach delivered an excellent pathetical spirited sermon, adapted to the occasion and acceptable to the Clergy, (and all who had the pleasure to hear him) pressing them to the utmost Fidelity and Diligence in doing the Duties of their respective Cures. Twelve missionaries were present, who appear to be an ornament to their ecclesiastical profession and very usefully employed, having had the opportunity

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to acquaint myself with the state of most of their respective Missions. 4 or 5 promising young Gentlemen candidates for Holy Orders were present, M Kneeland, Reader of Divine Service and Sermons among the destitute people at Huntington on Long Island in the Province of New York, Mr. Hubbard of Guilford, and Mr. Jervis of Middletown in Connecticut. I have judged Guilford worthy and a proper object of my Charitable notice and have engaged to bestow £200 New York currency on that Church for their further encouragement, conditionally that the Venerable Board is pleased to appoint them a Missionary & which favour they flatter themselves with hopes and expectations of the said money to be paid when they have a settled Mission to purchase Glebe Lands and made over to the Society for the use of their Missionary for the time being &c.

I have found at Stamford already the good fruit and effect of my Charitable Encouragement of the Church there, in seeing their Church decently finished and their number increasing, which excites envy and jealousy of their dissenting neighbors who are in general alarmed at the increasing, & flourishing state of our Holy Church wherever it is propagated. A late malcontent at Stamford hath endeavoured to disturb the Peace and unity of that Church and very ill used their worthy Minister who hath sacrificed his family interests to serve them, but he hath lost his influence & in revenge forsaken the Church, but the Wardens and Vestry assure me that neither his Minister nor Brethren have given any Ground of Offence. I have ordered the Church of Stamford, to lay out £300 in Glebe Land that lieth very convenient in the Town with a good house thereon, which is now offered on sale, for M^r Dibblee's successors to be made over to the Society as formerly mentioned, for the use of their Missionary for the time being after the decease of myself and housekeeper, the present rent to be employed in paying me my Interest as reserved when first bestowed. On my return from Connecticut, I desired Mr Dibblee to accompany me to Salem where he preached the first Sunday in Trinity to a large congregation, notwithstanding it was a very rainy day, too many to be well accommodated in a private House, and gave the Communion to about 30 persons who behaved very devoutly, there they have built & have almost covered a Church, this is in the Province of New York, which People M^r Dibblee hath taken the principal care of for several years. This Church at Salem is about 4 miles from Ridgbury, to the

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West, and 17 miles from Ridgfield where they have raised a Church about 45 feet by 30, and are now covering it. Ridgfield is about 25 miles from Norwalk and in Mr Leaming's Mission. there they have a church already Built and in a good way of finishing. Ridgbury is newly made a Parish out of Danbury and Ridgfield, and if they may be made so happy as to be made a mission (they lay very contiguous to be united together and as Ridgbury is most convenient for their minister to reside at and to serve those Churches—I have for their encouragement engaged to give them £150 New York currency (for the benefit of a Minister) to purchase a Glebe to serve those Churches. I think a Missionary is much wanted among them. they have by advice engaged a modest worthy young man to read services, viz Mr Clark, whom they and I wish that it might be the attention of the Government to make provision for the regular establishment of the Doctrine Disciplin and Worship of our Holy Church in the Colonies for rectifying their religious mistakes, and securing their Fidelity, which I think is previously necessary to the propagating of the Gospel amongst the Heathen, and to render that successful. M^r Beach tells me, that as thro age and Bodily infirmities, he is obliged to remove his family to Newtown, where the greatest Burden of Duty lie, as soon as the inconveniences which he is thereby put to is removed, he shall be willing to resign half his salary from the Society to provide for Reading, Danbury &c.

And as the Church increases in other missions I hope there may be an Increase of Missionaries without any increase of charge to the Board, and am frankly of the opinion that with the advantage of my Benefactions, the Church of Rye may be able with the salary the Government hath settled to maintain their Minister if the present Salary from the Society of £50 be withdrawn which was partly agreed to by the late worthy M^r Wetmore whom the Parishioners treated according to his merit, (the people are wealthy, & have taken very irregular steps since the death of that worthy missionary.)

At North Castle about 18 miles from Rye there is great want of a Missionary. the Church is within 5 miles of Bedford & about 7 or 8 miles off Crompond there is a great many families of our holy Church which hath applied to me, & if New Rochel was joined to East and West Chester, I am humbly of opinion that Church might well be supplied, as it is not 4 miles from Church to Church. The French protes-

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tants understand English very well. And it is also my humble opinion that Col. Frederick Philip's Estate is able to build several Churches and to settle 200 acres of Land to every one of them, & that he and his Tenants are able to maintain ministers without any assistance from the Venerable Board, &c.

And it is thought by D^r Johnson & myself and many others that the two Catechists one in New York, the other in Philadelphia to the Negroes might well be supported on some other footing in those two opulent cities, both are able to support them and free schools, but whilst they can have it gratis they chuse it. As the Venerable Board hath refused to establish a mission at Flushing (I informed Mr. Treadwell before he went over for Orders) I have withheld my designed benefaction to that place until the pleasure of the Society be further known, as that mission is well supported as long as they continue united with Jamaica it being only 4 miles from Church to Church. I only add that Mr Beach hath told me that his parishioners are wealthy and can maintain a minister without the Society's bounty should it be withheld. (Norwalk is a rich Town and very large.) I am under an embarrassm^t to know how I shall secure to my heirs the Venerable Society my lands at my decease, since if then sold they cannot receive the money arising from the sale, I do not understand whether the clause in the abstract extendeth to America, I shall be glad to be informed to that &c. I am willing to secure it whilst I am living if I cannot at my death. The place where I dwell is a very valuable & pleasant situation, few or none exceeds it. it being seven miles from the City by Land or by Water, I have been offered £3000 for it, prompt pay^t, and to enjoy it as long as I should live, only the purchaser would reserve a room in the House in Summer &c. Whilst it shall please the Almighty to prolong my days, I shall make it my study and endeavour to promote his Glory and the well being of his Church in concurrence with the pious design of the Venerable board to whom I present my most dutiful regards and with an humble compliment to yourself, I subscribe rev^d Sir

Your very humble Servant

ST GEO TALBOT.

Mr. Talbot died at his home on Little Barn Island, New York harbor, in May, 1767. By his will he made the Venerable Propagation Society his residuary legatee. He gave to each child of his brother Thomas the

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sum of five pounds, New York currency, should it be demanded, and the same sum to the children of his sisters Catharine, Mrs. Garrison, and Arabella Harrison. A contest was instituted by his nephew, William Harrison, which was, however, withdrawn. The estate was found to be incapable of realizing the bequests, and many were entirely unpaid.

Ebenezer Punderson.

Ebenezer, a son of Thomas and Lydia (Bradley) Punderson, was born at New Haven in 1704. His grandfather, Deacon John Punderson, was an original settler of the town in 1637, and one of the "seven pillars of the first Church of Christ," now known as the Centre Church. He was well prepared for college, and graduated from Yale College in 1726. He studied theology, and was called as pastor of the Congregational Society at North Groton, August 28, 1729, and ordained December 29, 1729. The sermon was preached by the Rev. Eliphalet Adams of New London. Mr. Punderson soon formed a friendship with his predecessor, the Rev. Samuel Seabury, then rector of St. James's Church, New London. Whether conversations with him and the course of reading he suggested wrought a change in his views on holy orders, or he independently thought out the matter, cannot now be known, but after five years of very acceptable service he announced his change of views on January 1, 1733-34. The people of his charge heard him with sorrow and amazement. A committee was appointed to reason with him, but their arguments brought no certainty to Mr. Punderson that his ordination was valid. He sailed for England in the spring of 1734 with the following commendation from Charles Seabury, dated from New London, March 30, 1734. It was accompanied by a subscription list signed by many of his former parishioners, promising to support a mission of the Church of England in North Groton:

"These wait upon the honourable Society by the hands of Mr. Ebenezer Punderson, who comes to make his application to my Lord Bishop of London and the Society for Propagation of the Gospel in foreign parts, for orders and a mission. He hath been educated in Yale College, Connecticut, where I had a particular acquaintance with him, and where he always had the character of a sober person. About five years ago he was called to preach in the Presbyterian or Independent way, at Groton, near New-London, where he soon received ordination; but falling under doubts and scruples concerning their power of ordina-

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tion and method of Church government, and, at the same time, acquainting himself with the Church of England, he found himself obliged, upon true and regular conviction, to embrace her communion, and thereupon he laid down his ministry in which he was settled to good advantage; but a considerable number of the people of that place being also convinced of the reasonableness and necessity of Church Communion, and having strong affection for the person of Mr. Punderson, on account of his abilities and pious, exemplary life, have been very solicitous with him to make his application to the honourable Society for Propagation of the Gospel in foreign parts for a mission to that place. In testimony of which, they have signed a desire or petition to the honourable Society, with the promise of contributing a certain sum considerably to his support and maintenance, and it is most probable that many more will conform to the Church of England upon better knowledge of it and acquaintance with it." [*Connecticut Church Documents*, vol. i, p. 158.]

Mr. Punderson was made deacon and ordained priest by the Bishop of London in the summer of 1734, and returned soon after. He successfully organized St. James's Church in what is now Poquetannuck, and extended his labours throughout the northern portion of New London County. Mr. Seabury, in a letter to the secretary of the Society, August 27, 1735, shows the extent of the work done in that region.

"I have always, from the beginning of my mission, preached at Norwich, a town about fourteen miles from New-London, three times a year, until it was put under the care of the Rev. Mr. Punderson; and sundry times have preached lectures at North Groton; and during the absence of the Rev. Mr. Punderson, in his voyage to England for orders and a mission, I preached there once a month on Sundays, by consent of the Church at New-London, and in this instant, August, I preached at Windham, a place about twenty-six miles from New-London, to a congregation of eighty people, of whom some stayed sundry hours with me after sermon was over, and were desirous to be informed concerning the Church of England; and upon my conversing with them they confessed that the Church had been sadly misrepresented, and that they should have a more favourable opinion of it for the future, and desired that I would come again." [*Connecticut Church Documents*, vol. i, p. 161.]

Mr. Punderson, in a letter to the Bishop of London, gives a graphic

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description of the excesses which followed the preaching of George Whitefield and his disciples, known as the New Lights.

N. Groton, 12th Dec., 1741.

MY LORD,

THE duties and labours of my mission are exceedingly increased by the surprising enthusiasms that rage among us, the centre of which is the place of my residence, a short account of which I shall trouble your Lordship with. Since Mr. Whitefield has been in this country, there has been a great number of vagrant preachers, the most remarkable of which is Mr. Davenport, of Long Island, who came to New-London in July, pronounced your ministers unconverted, and, by his boisterous behaviour and vehement crying, "Come to Christ," many were *struck*, as the phrase is, and made the most terrible and affecting noise, that was heard a mile from the place. He came to this Society, acted in the same manner five days, was followed by innumerable [people]; some could not endure the house, saying that it seemed to them more like the infernal regions, than the place of worshipping the God of Heaven; many, after the amazing horror and distress that seized them, received comfort, (as they term it,) and five or six of these young men in this Society are continually going about, especially in the night, converting, as they call it, their fellow men; two of these act as their ministers, and they affirm, converted above two hundred in an Irish town about twenty miles back in the country. Their meetings are almost every night in this and the neighbouring parishes, and the most astonishing effects attend them: screechings, faintings, convulsions, visions, apparent death for twenty or thirty hours, actual possession with evil spirits, as they own themselves. The spirit in all is remarkably bitter against the Church of England. Two who were "struck," and proceeded in this way of exhorting and praying, until actually possessed, came to me, asked the same questions: "Are you born again?"—"Have you the witness of the Spirit?" &c., as they all do; used the same texts of Scripture; taught the same doctrines; called me Beelzebub, the prince of devils; and, in their possession, burnt about £1,200. They have since been to me, asked my forgiveness, and bless God that He restored them to the spirit of a sound mind. There are at least twenty or thirty of these lay holders-forth, within ten miles of my house, who hold their meetings every

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night in the week in some place or other, excepting Saturday night, and incredible pains are taken to seduce and draw away the members of my Church; but, blessed be God we still rather increase.

I am, my Lord,

Your obedient servant,

EBEN'R PUNDERSON.

[*Connecticut Church Documents, vol. i, p. 174.*]

N. Groton, March 30th, 1742.

REVEREND SIR,

THERE never was more pressing need of good books among us than in this astonishing season, in which the wildest enthusiasm and superstition prevail; and it is attended with the most bitter fruits of uncharitableness and spiritual pride, an instance or two of which I shall trouble the honourable Society with. Some time since, immediately after I had preached a sermon in Norwich, one of these enthusiasts came to me and demanded my experience; (which is very common;) his request being denied, he pronounced me unconverted, and, not only going myself, but leading all under my charge, down to hell. Soon after, he was attended with a dumb spirit, and uttered nothing for five or six days, except two or three blasphemous expressions, viz., Go tell the brethren I am arisen; at another time, Suffer little children to come unto me, &c. There also came another of these exhorters (as they are called here) to my house, attended by many; declared me as upright and as exemplary a person as any he knew in the world, yet he knew I was unconverted, and leading my people down to hell; he affirmed that he was sent with a message from God, and felt the Spirit upon him, &c.; he seemed sincere. Soon after, Mr. Croswell, the dissenting teacher in this parish, with two attendants, came singing to my house, pronounced me unconverted, yet, at the time, declared that he did not know me guilty of any crime. I assured him that, in my opinion, it was a greater crime for him thus to murder my soul, usefulness and reputation in the world, than for me to attempt his natural life; and that he certainly must be a worse man, thus, in cool blood and under a religious pretence, to pronounce damnation against me, than for a common swearer to say to another "God damn you;" since this he is not so fierce as before.

At the first rise of this enchanting delusion, I was under melancholy

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apprehensions that the Infant Church of England, in this and the adjacent places, would be crushed, those being the centre of the religious delirium; some have gone after it, but more been added, and I am more and more convinced of the promise of our blessed Lord, that the gates of hell shall never prevail, &c. My labours abundantly increase, and I have scarce been at home a week together the past winter; sometimes I preach two or three sermons a week, beside constantly on the Lord's-day, and I have good hope that my labour is not in vain.

Yours and the honourable Society's

Real friend and servant,

EBEN'R PUNDERSON.

[*Connecticut Church Documents, vol. i, p. 178.*]

While this "Great awakening" led many from the sober ways of the Church of England, it aroused others to a deeper sense of religion. Mr. Punderson found himself sought out by many inquirers, who desired to learn from him the tenets of the Church of England and its doctrine of personal salvation. In the reaction from overwrought appeals of itinerant preachers, large numbers became Churchmen throughout New London County and other parts of eastern Connecticut.

Mr. Punderson's zeal carried him into the valley of the Connecticut more than forty miles from his home. In the summer of 1739 he held a service at Middletown, with one hundred people in attendance, and he also visited Durham and that part of Madison then called North Bristol, Cohabit, now North Guilford, and other towns. In each he preached and baptized the children and left with them tracts and prayer books. In a journey which he undertook in September, 1750, he travelled one hundred and sixty miles, preached eleven sermons, and christened seventeen children. In 1753 he was formally transferred to New Haven, as he sought relief from the effects of his constant travelling. Here he was instrumental in the building of a church, for which he gave nearly all the lumber.

The first effort to establish the Church in New Haven was made by the Rev. Jonathan Arnold when he was itinerant missionary with his home at West Haven. From an heir of the Gregson estate he obtained in London, in 1735, a deed of land in New Haven for the use of a parish of the Church of England; but when, three years after, he at-

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tempted to take possession by ploughing the plot, he was driven off by a company of men and boys, who were determined that the Church of England should not enter New Haven. Owing to lack of a proper acknowledgement, the deed was declared defective and the Church never benefited by it. Mr. Arnold afterward frequently visited New Haven and held services there, but no attempt to build a church was made until the spring of 1752. In April of that year Dr. Johnson wrote to the Society: "Nor hath the condition of the Church within the whole of this colony much altered, save that it hath so far increased at New-Haven (with West Haven at about four miles distance) that they have this winter got timber to build a church of the dimensions of sixty feet by forty, beside the steeple and chancel; and as this is a place of very great importance on account of the College being there, it would be very happy for them if the Society were able to assist them in providing for a minister, as I doubt they will not be able to do more than £25 sterling per annum themselves, especially while building. The Church is also gaining at Guilford and Branford, which, being but twelve miles asunder, propose to join for the present in procuring a minister, to whom they would also engage about £25 per annum, and therefore stand in like need of assistance; and there are two worthy candidates likely to offer for these places, but if the Society be not able to assist them, they must be content for the present to have but one over them all." [*Connecticut Church Documents*, vol. i, p. 291.]

Mr. Punderson removed to his native town probably in the fall of 1752. With the hearty coöperation of Enos Alling, Isaac Doolittle, and other energetic Churchmen, he speedily brought about the erection of the church, and commenced a faithful service of nine years in which there was a quiet but constant growth. After the death of the Rev. James Wetmore there was a vacancy in the parish of Rye for more than two years.

In a letter to the Venerable Society, December 10, 1760, the Rev. Dr. Henry Barclay of Trinity Church wrote that "Westchester and Rye continue vacant; religion is at the lowest ebb in that County, and unless some zealous and discrete Clergyman be appointed to those missions, the very term of it will soon disappear. As Westchester is a wide extended county, three missionaries can find more than sufficient employment provided they have the interest of religion at heart."

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In a letter to the Society in November, 1760, Dr. Samuel Johnson suggested the names of Mr. Miller, "or one Mr. Davis, a hopeful youth, who is going in the Spring," for Westchester, and the Rev. Ichabod Camp of Middletown, Connecticut, for Rye. In May, 1761, Timothy Wetmore, a son of the old rector and schoolmaster of Rye, informed the Society that it was "six or eight months since we have been favored with a sermon, or had either of the Sacraments administered in this Parish by a minister of the Church." At the request of the people, he had read service every Lord's day and upon other convenient occasions. He mentioned the constant attendance of the people, explained the constitution of the parish, which required the vestry to call and induction by the governor. He lamented the indifference of the members of the vestry, most of whom seldom came to divine service, and some were not even members of the Church. In acknowledging this letter, the Venerable Society, in accordance with its previous communication to the vestry, that it would appoint a missionary whenever an application, with suitable pledges for support, was sent, expressed its willingness to send a missionary if necessary. Soon after, they proceeded to appoint the Rev. Solomon Palmer, itinerant missionary in Litchfield County, Connecticut. In the meantime, the vestry of Rye, which had called two clergymen who did not accept, elected the Rev. Ebenezer Punderson. Mr. Punderson remained at New Haven until the summer of 1763, making frequent visits to Rye for services and pastoral work. The vestry wrote the following letter to Mr. Palmer, which he forwarded to the Propagation Society:

Rye, February 21st, 1763.

REV. SIR,

WE, the justices, churchwardens and vestrymen of the Parish of Rye, having greatly at heart the preservation of our happy union, that subsists in our church, presume, Sir, that you, a preacher of the gospel of peace, will highly concur with us in opinion of the absolute necessity of guarding against every event that threatens to impede its continuance. Ever since the decease of the Rev. Mr. Wetmore, our late worthy pastor, an unhappy spirit of discord about a successor to that office, very unfortunately prevailed among us, till the coming of the Rev. Mr. Punderson, in September last, when, by his unwearied endeavours and successful preaching in the several parts of his parish, it pleased God to

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reunite the minds of the people in Mr. Punderson, and we did then, with one general voice, give Mr. Punderson an invitation to be our pastor, and he, to our great satisfaction, favoured us with his acceptance of it, and in consequence whereof, a petition was immediately drawn and lodged in the hands of the Honourable Daniel Horsmander, Esq., in New-York, to be presented at a proper time, by him and the Rev. Dr. Barclay, to his Excellency the Governour, to induct the Rev. Mr. Punderson into our Church, and on the 5th of October last, the Vestry, attended by a number of parishioners, wrote a letter to the Honourable Society, acquainting them with their proceedings, and requested their consent to Mr. Punderson's establishment among us, and which was transmitted to the Rev. Dr. Johnson, of New-York, to be forwarded by the first conveyance, under cover of the Dr's. letter of recommendation, on this occasion, to the Society, so that both the Dr's. and Vestry's letters have doubtless long ere now, reached the Society's hands, and we have the greatest reason to expect, from the known pious interest of that Venerable Body, an agreeable answer to our request. Mr. Punderson, who is now here, and has once more favoured us with many visits, wherein he has happily revived no inconsiderable spirit of religion among us; and in consequence thereof has gained our greatest esteem; and indeed, it now visibly appears that he is actually sealed in the hearts of the people in general, who, with great discontent now lament our misfortune, (excuse the expression) of your appointment for this Parish, before the Dr.'s and Vestry's letters could meet the Society's hand, and on which occasion, a cloud of discord does already threaten our peace in the Church; and we firmly believe that a disappointment of having Mr. Punderson for our minister, would prove very fatal to her. Thus, sir, we have considered well our duty and our representations of this Parish, giving you a faithful information of our proceedings since Mr. Punderson's first coming here, and also our own, as well as the parishioners sentiments in regard to your appointment, which we freely communicate to you, on no other motive than an earnest desire of the parishioners in general, that neither the continuance of our happy reunion in Mr. Punderson, nor his establishment among us may be impeded on your application to Dr. Johnson and other gentlemen of the clergy, who in general, very well know how matters stand here. We presume you'll be convinced to your satisfaction, that we speak the real sentiments of the Parish in general, as they are also our own, without

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the least tincture of prejudice or any other motive than the preservation of peace and harmony in the Church, and also his restoration from his much reduced situation; and be assured, if things were circumstanced now as they were before Mr. Punderson's coming here, we should receive you cheerfully with open arms, agreeable to your character, and with the respect that is justly due to the Venerable Society's appointment. We remain, most respectfully,

Rev. Sir, your very humble servants,

ANDREW MERRITT, }
EBENEZER KNIFFEN } *Churchwardens.*
(and several others.)

[*Bolton's Church in Westchester, p. 296.*]

Both clergymen showed a very good spirit, and the complication was settled by Mr. Palmer becoming rector of New Haven and Mr. Punderson, in accordance with the mandate of Lieutenant-Governor Colden, being inducted into the parish of Grace Church, Rye, by the Rev. John Milner, rector of Westchester, November 21, 1763.

Soon after his call to Rye, Mr. Punderson sent this letter to the Society:

Rye, November 12th, 1762.

REV. SIR,

I AM now entered upon the thirtieth year in the service of the Venerable Society for the Propagation of the Gospel, &c., and notwithstanding I have laboured under many infirmities, yet have by divine goodness been enabled to perform divine service every Sunday, save one, during the long term; and have rid, and preached more than two sermons in three weeks, ye whole of the time. Upwards of nine years have I been in the Society's service, at New Haven, Guilford, and Brandford, where I have six churches, and have more than one hundred and sixty communicants, and by the blessing of heaven upon my zealous and painful endeavours to serve the Church of God which he has purchased with his own blood; I have almost solely raised up eleven churches in Connecticut, and from the force and fraud of the powers of darkness and evil, and wicked men, who are their instruments, have suffered more than probably almost any man now alive; but blessed be God whose property it is to bring light out of darkness,

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good out of evil, and order out of confusion, has made all these things work together for my best good, the increase of my faith, and patience and fervent zeal to promote the salvation of immortal souls.

Rev. Sir, &c.,

EBENEZER PUNDERSON.

[*Bolton's Church in Westchester*, p. 303.]

With the same thoroughness as in the early days of his ministry the man of fifty-eight went into every part of his new parish, and was able to report at the end of the year that he had baptized nineteen adults and ninety-two children, besides preparing many for the reception of the Holy Communion. The cordiality and good-will with which the new rector had been received aroused every one to greater energy, but to the sorrow of his people he died September 22, 1764. His remains were interred in the old burial lot of the parish. The monument erected to his memory bears this inscription, as recorded on page 306 of Bolton's "Church in Westchester:"

SACRED TO THE MEMORY OF THE
REV^d. EBENEZER PUNDERSON, LATE
MISSIONARY TO THE REV^d. SOCIETY FOR
PROPAGATING THE GOSPEL IN FOREIGN
PARTS, WHO DIED 22D SEP., A.D. 1764.
BEING 60 YEARS OF AGE.

WITH PURE RELIGION WAS HIS SPIRIT FRAUGHT,
PRACTIS'D HIMSELF WHAT HE TO OTHERS TAUGHT.

Mr. Punderson married Hannah, a daughter of Ephraim Miner. Their children were:

EBENEZER, a graduate of Yale College in 1755, who became a merchant in Preston, Connecticut, and died in 1809.

CYRUS, who was born at North Groton in 1737, was a graduate of Yale College in 1755, and became a physician in New York City, where he died January 10, 1789.

SYLVIA, who married the Rev. John Beardsley, the successor of Mr. Punderson in the North Groton mission, afterward rector of Christ Church, Fishkill, and subsequently rector of Maugerville, New Brunswick. Mrs. Beardsley died at Poughkeepsie about 1772.

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Mrs. Punderson survived her husband twenty-eight years, dying at North Groton, February 23, 1792, at eighty years of age.

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

Ephraim Avery.

Ephraim, a son of the Rev. Ephraim and Deborah (Lothrop) Avery, was born in that part of Pomfret, Connecticut, now Brooklyn, April 13, 1741. He was a descendant of Dr. William Avery, who settled in Dedham, Massachusetts, in 1650. His father died in October, 1754, when he was thirteen years old. His mother married John Gardiner, the owner of Gardiner's Island, and the family removed to the manor house on that island. Mrs. Gardiner married for her third husband, June 3, 1767, Colonel Israel Putnam. She died in Peekskill, at General Putnam's headquarters, October 14, 1777. Ephraim was carefully educated, and was graduated with honour from Yale College in 1761. In December of the same year he became schoolmaster at Second River, within the township of Newark, New Jersey, under the auspices of the Rev. Isaac Brown, the rector of Trinity Church. He had previously conformed to the Church of England, and upon Mr. Brown's suggestion he was given a stipend by the Venerable Society. He studied theology under Mr. Brown, and when of sufficient age went to England with testimonials from the clergy of New Jersey and New York, and was ordained by the Rt. Rev. Dr. Hinchman, Bishop of London, in the spring of 1765. His license to officiate in the Plantations is dated June 2 of that year. He was appointed to the parish of Rye, and duly inducted September 9, 1765. In 1766 he wrote to the Society of the harmony prevailing in his parish, and noted his satisfaction that the Stamp Act had been received calmly by the inhabitants of Rye, who, although "it is true, they esteem the act rather aggressive; but to resist the higher powers in a rebellious manner they think not only unlawful but unchristian." During the stormy days which preceded the Revolution Mr. Avery stood firmly for Church and Crown. The parish showed activity, and the baptisms averaged more than forty each year. Mr. Avery's loyalty brought him into collision with that rougher element of the community which in times of turmoil naturally turn to pillage and insult. The cattle of the rector of Rye were driven

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off, his fields and orchards injured and plundered, and many articles of value stolen from the parsonage. The distraction of the times so troubled Mr. Avery that his mind became weakened, but he made a brave struggle to continue his work until a stroke of paralysis in the early spring of 1776 partially disabled him. The death of his wife in May, 1776, after a short illness, was the final blow. On the morning of November 5, 1776, his parishioners were grieved to learn that Mr. Avery had been found dead near his own gate with his throat cut. Some believed that he had died by his own hand, but others maintained that he had been murdered by the "rebels."

Mr. Bolton, in his "History of the Church in Westchester," says on page 321:

"Tradition, however, reports that Mr. Avery was murdered by one Harris, an Irish Jesuit, who at that period kept a private school, which for many years stood upon, or near the site now occupied by a carriage shed, directly opposite the Church, at Rye. It is said that frequent discussions on religious topics had taken place between them; on these occasions, Mr. Avery was always observed to maintain his argument with great coolness and moderation, while his antagonist, who was naturally of a violent and hasty temper, would frequently betray the worst feelings. Under the garb of liberty, the murderer way-laid, and shot his innocent and *defenceless* victim; cut his throat, and dragged him into the public highway; thus adding to his crime, a vile attempt to defame the fair character of a worthy and excellent minister. But amid the turmoil of civil war, the conscience-stricken murderer found no rest; he wandered from place to place, entirely dependant on the charity of others, and finally removed into the State of Ohio. Not long afterward he was tried for a second murder, and condemned to expiate his crime on the gallows. According to an account of his execution published in one of the Ohio papers of the day, on the bolts being drawn, the rope broke, and the unfortunate man fell to the ground. While in this distressing situation, he entreated the officers of justice to spare him a few moments, as he had something further to communicate; when he solemnly declared that he first shot Mr. Avery, and then cut his throat. — Related on the testimony of Mrs. Wetmore and other aged inhabitants of this Parish, who have heard their parents speak of Harris, and remember to have seen an account of his execution in the papers of the day."

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His friend and neighbour, the Rev. Samuel Seabury of Westchester, gave to the Venerable Society this account of the tragedy, dated from New York, March 29, 1777:

“When I last wrote, I neglected to inform the Society of the death of their missionary at Rye, the Rev. Mr. Avery. With regard to the circumstances of his unfortunate end, I can now only relate what has been commonly reported.

“When the King’s army were about to leave the County of Westchester, the latter end of October last, one brigade under the command of General Agnew, pushed forward about two miles beyond Rye, in hopes of bringing a large detachment of the rebel army which lay there, to an engagement, but not being able to come up with them, they returned on a Sunday afternoon to join the Royal army near the White Plains. That evening, the rebels returned to Rye, and as Mr. Avery and many of the loyalists had shown particular marks of joy when the King’s troops came there, they became very obnoxious to the rebels, who showed their resentment by plundering their houses, driving off their cattle, taking away their grain, and imprisoning some of them. Among the rest, Mr. Avery was a sufferer, and lost his cattle, &c. On Tuesday morning, he desired a maid servant to give the children their breakfast, and went out. Sometime after, he was found, some say, under a fence, or in an out-house, with his throat cut, either dead, or just expiring. Many people are very confident that he was murdered by the rebels; others suppose that his late repeated losses and disappointments, the insults and threats of the rebels, and the absence of his best friends, who had the day before, gone off for fear of the rebels, drove him into a state of desperation too severe for his strength of mind. He had last spring, a stroke of the palsy, which deprived him of the use of one hand, and affected his reason a good deal. He also about the same time lost his wife, a prudent and cheerful woman, which affected him so much, that when I attended at her funeral, I did not think it right to leave him suddenly, but tarried with him several days till he was more composed. I visited him again a fortnight after, and found him much better, and would have repeated my visits, but the times became too critical to admit of it. He has left five or six helpless orphans, I fear in great distress; indeed I know not what is to become of them; I have only heard that the rebels had humanity enough to permit them to be carried to Mr. Avery’s

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friends at Norwalk, in Connecticut.” [*Bolton's Church in Westchester*, p. 322.]

Both Mr. Avery and his wife were buried in Grace Church burying-ground on Blind Brook. Over his wife's grave Mr. Avery had erected a stone with this inscription, taken from page 324 of Bolton's "Church in Westchester:"

SACRED
TO THE MEMORY OF MRS. HANNAH,
LATE CONSORT OF
THE REV. EPHRAIM AVERY
WHO HAVING LIVED GREATLY
BELOVED, DIED UNIVERSALLY
LAMENTED, AFTER SIX WEEKS
EXCRUCIATING PAIN ON YE 13TH
DAY OF MAY, A.D. 1776 IN YE
39TH YEAR OF HER AGE.

BLESSED ARE THE DEAD
WHO DIE IN THE LORD

Mrs. Avery's maiden name was Platt. She belonged to an old Long Island family.

The children of Ephraim and Hannah (Platt) Avery were:

HANNAH PLATT, born April 16, 1763. She married Stephen Barrett.

ELIZABETH DRAPER, born August 29, 1765. She married Mr. Church, who died in the West Indies previous to December 15, 1799.

JOHN WILLIAM, born May 24, 1767. He married Sarah Fairchild of Stratford, Connecticut. His grandson, Samuel Putnam Avery, was the well-known art critic and connoisseur of New York.

ELISHA, born November 27, 1768.

JOSEPH PLATT, born March 24, 1771.

DEBORAH PUTNAM, born June 1, 1773.

David Foote.

David, a son of Asa Foote, was born in that part of Colechester, now Marlborough, Connecticut, October 5, 1760. He was a direct descendant of Nathaniel Foote, one of the original settlers of Wethersfield. He was graduated from Dartmouth College in 1776. There are no

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particulars of his life to be found from his graduation until 1788, when he was presented by the Rev. John Tyler of Christ Church, Norwich, to Bishop Seabury for examination for the order of deacon. He was made deacon by that Bishop in St. James's Church, New London, June 11, 1788. He was licensed to preach, and directed to serve in the congregations of Hebron and Chatham. No services had been held in St. Peter's Church, Hebron, since its incumbent, the Rev. Dr. Samuel Peters, had left for England in the early days of the Revolution, to escape the violence of the patriots. Dr. Peters is one of the picturesque figures of the colonial Church. He is best known by his "General History of Connecticut." Mr. Foote revived the parish, and firmly established the work which had been commenced at Middle Haddam on the Connecticut River, where a parish was organized in 1785 by the Rev. Mr. Jarvis of Middletown, afterward Bishop of Connecticut, by the name of Christ Church. Mr. Foote was ordained priest by Bishop Seabury in St. John's Church, North Haven, Wednesday, October 22, 1788, at the same time with Dr. Samuel Nisbett. A vacancy of two years elapsed after the resignation of Mr. Moore before the vestry of Christ Church, Rye, called a new rector. In November, 1790, Mr. Foote's name was considered, and he removed to Rye. He was formally called December 15, at a salary of "One Hundred pounds in half yearly payments together with the profits of the glebe, for his services one year from the seventh of last November." Mr. Foote retained his canonical residence in Connecticut, attending the meetings of the Convention and Convocation. His name is found on the list of clergy both in New York and Connecticut. He died suddenly on August 1, 1793. Upon his tombstone is this simple inscription:

IN MEMORY
OF
THE REV. MR. DAVID FOOTE
LATE PASTOR AT
RYE & WHITE PLAINS,
WHO DEPARTED THIS LIFE 1ST OF AUG'T
1793,
AGED 32 YEARS.
BLESSED ARE THE DEAD WHO
DIE IN THE LORD.

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John Jackson Sands.

See notice in Volume II, page 293, in the annotation on Islip and Brook Haven.

George Ogilvie.

George, a son of the Rev. John and Catherine (Symmes) Ogilvie, was born at New York, October 16, 1758. His father was then an assistant minister of Trinity Church, noted for his ability and eloquence. The family was of Scottish origin. The boy was carefully educated under the supervision of the father, and was graduated from Columbia College in 1774. During the Revolution he was an officer in an American loyalist regiment, and after the peace in 1783 went to England to visit relations. Upon his return he studied theology, and was made deacon by Bishop Provost in 1787. In the same year he succeeded the Rev. John Rowland, the rector of Christ Church, New Brunswick, New Jersey, where he remained in charge for three years. He then accepted the charge of St. Paul's Church, Norwalk, Connecticut. In this parish his father had been lay reader after graduating from Yale College, and officiated for a few Sundays when he returned in holy orders in 1749. The son was thus welcomed with the greater warmth. George Ogilvie was ordained priest by Bishop Seabury in Christ Church, Newtown, October 3, 1790. He remained at Norwalk for six years. In November, 1796, he was called to succeed the Rev. John Jackson Sands at Rye, where, however, his stay was brief, as he died on April 3, 1797, in his thirty-ninth year, after an incumbency of only five months. He was buried in the cemetery of the parish on Blind Brook.

George Ogilvie married Amelia, a daughter of Cornelius Willett of Willett's Point, in 1778. Two daughters were born to them, of whom there are numerous descendants by the name of Comstock and Belden, families well known in New York and Connecticut. Mrs. Ogilvie died March 18, 1781. For his second wife he took a daughter of the Rev. Dr. McWhorter of Newark, New Jersey, by whom he had no children.

Peter Jay.

Peter, a son of Augustus and Anna Maria (Bayard) Jay, was born

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November 3, 1704. He engaged in mercantile ventures very early in life, in which he was successful, and was prominent in the affairs of the province and city. With others of the Huguenot colony he became a devout member of the Church of England. He was a vestryman of Trinity Church from 1732 to 1746. Upon his withdrawal from business, in 1744, he lived at ~~Bedford~~ House the life of a country gentleman, surrounded by his children and grandchildren. He died April 17, 1782. He was a benefactor of Grace Church, Rye.

Anna Maria Jay.

The Jay family in America are the descendants of Pierre Jay, *Écuyer*, a merchant of high standing in La Rochelle, France. As he was a Huguenot, he suffered even before the revocation of the Edict of Nantes in 1685. By a happy stratagem he joined his family in England, and soon after they came to America, where in the city of New York they found friends and fellow-sufferers, and a Church of their own faith. Mr. Jay's son, Augustus, by his marriage with Anna Maria Bayard, allied himself to many families of distinction in the province. They had five children. The eldest, Peter, married Mary, a daughter of Jacob Van Cortlandt. Ten children were born to them, of whom Anna Maria, born October 20, 1737, was the ninth. Her father was a merchant in the city of New York until his fiftieth year. Like other members of the family, she was a staunch Churchwoman, and liberal in her gifts both for the support of the parish and for general Church work. Miss Jay died September 4, 1791.

John Jay.

A notice of Governor John Jay will be found in Volume I, page 55.

Peter Jay, Jr.

Peter, a son of Peter and Mary (Van Cortlandt) Jay, was born October 19, 1734. He was a member and vestryman of Grace Church, Rye, and gave evidence of his regard for it by gifts. He was warden from 1788 to 1795, and again in 1797. He died July 8, 1813. He married Mary Duyckinck in 1789.

Christ Church, Rye.

The Sketch by Evan Rogers omits any mention of the charter of the

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parish, which was granted by Lieutenant-Governor Colden, December 19, 1764.

It is of interest to know that after the death of Mr. Avery the Society appointed to the vacancy the Rev. Isaac Hunt, although it is very doubtful whether he ever visited the parish. Mr. Hunt belonged to a well-known English family, who were so warmly attached to the cause of King Charles the First that, upon the assumption of power by Oliver Cromwell, they fled from England to the West Indies. Many of its members were clergymen. Mr. Hunt's father was the rector of St. Michael's Church, Bridgetown, Barbados, and sent his son to be educated at the College of Philadelphia. It was expected that he would study for the ministry, but he turned his attention to the law, and engaged in practice in Philadelphia. By his clever lampoons on the American cause and by his devoted attachment to the Crown, he made himself obnoxious to the more ardent advocates of American independence, who determined to tar and feather him and Dr. Kearsley at the same time. A friend, however, overturned the tar barrel, and had young Hunt committed to prison to save him from such indignity. A bribe to the jailer secured his release, and he sailed for England. He there determined to receive holy orders, was ordained in 1777 by the Rt. Rev. Dr. Robert Lowth, and was immediately appointed to Rye. He married Mary, a daughter of Stephen Shewell, a wealthy merchant of Philadelphia. Benjamin West, afterward the president of the Royal Academy, had married another daughter. Mr. Hunt appears to have been unable to obtain any permanent position which would support his family, although he was a popular preacher in London. His friend, the Duke of Chandos, whose seat was near Southgate, invited him to be tutor to his nephew, James Henry Leigh. He lived in a house called Eagle Hall. It was there that a son was born in 1784, whom he named James Henry Leigh Hunt after his pupil. Isaac Hunt wrote occasionally for the press, and published several sermons. He was greatly interested in the mental development of his son Leigh, as he was usually called, and published in 1801 a volume of his poems under the title "Juvenilia." He died in 1809, at the age of fifty-seven. His son, as poet, critic, and essayist, has an assured place in English literature, and his works are still read with profit and pleasure.

In the spring of 1795 the parish of Rye was reincorporated, under the Act of March 17, 1795, as Christ Church, when the following offi-

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cers were elected: Peter Jay, Isaac Purdy, wardens; Joshua Purdy, John Haight, Thomas Brown, John Guion, Thomas Thomas, Gilbert Hatfield, Jonathan Purdy, and Nathaniel Purdy, vestrymen.

Evan Rogers became rector in 1802, as has been noted in the sketch of him on page 3. On February 25, 1809, four weeks after his death, a meeting of the vestry was held, when it was resolved "that the Rev. Samuel Haskell be invited to resume the rectorship of the parish." Mr. Haskell was instituted by Bishop Moore in August, 1809. He continued in the parish until failing health warned him to seek release from all active work. In 1816 work at White Plains was given up, after services had been held for one hundred years. Only occasional services were held there until 1824, when Grace Church was organized, and the Rev. William Cooper Mead chosen as rector. Mr. Haskell resigned in May, 1823, and removed to New Rochelle, where he lived in retirement until his death, August 24, 1845, in the eighty-third year of his age. A notice of him will be found in the sketch of St. Peter's Church, Peekskill, in Volume II, page 328. Mr. Haskell was buried in Trinity Church Cemetery, New Rochelle. Upon his monument is this inscription:

SACRED
TO
THE MEMORY
OF THE
REV. SAMUEL HASKELL,
WHO DIED AUG. 24TH 1845
AGED 83.

The vestry of Christ Church called as rector the Rev. William Thompson of Pennsylvania. He was a native of Inniskillen, in the north of Ireland, and came to America when fifteen years old. In New York he renewed the study of theology, which the state of his health had interrupted, and was made deacon by Bishop Hobart in Christ Church, New York City, April 19, 1821, at the same time with Lawson Carter and George Washington Doane, who afterward became Bishop of New Jersey. In September, 1821, Mr. Thompson became missionary in western Pennsylvania, taking charge of Trinity Church, Pittsburgh. This parish had been founded in 1805 by the Rev. John Taylor. For many years it had a struggle for existence, as no missionary had been

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sent to the Churchmen of Pennsylvania living west of the Alleghany Mountains, and many abandoned the Church of their baptism to unite with religious bodies whose ministers sought out the settlers in their small log cabins. Mr. Thompson worked with much ardour for two years, exploring the whole region in the vicinity of Pittsburgh. He was ordained priest by Bishop White, May 8, 1822. In 1823 he reported that "Some ten or fifteen years past there were not less than five congregations belonging to the Church in the vicinity of Brownsville. These congregations through the want of Clergymen to settle in this part of the Country are nearly all gone to other denominations; yet it is believed, if a missionary could be sent amongst them, many of them would return to the Church." While rector of Rye he showed that same attention to every part of the ministerial duty as when a missionary. He died August 26, 1830, sincerely mourned. A notice in the "Christian Journal" for September, 1830, page 286, says of him:

"He was a man of great piety, and kind and affectionate dispositions, and most sincerely devoted to his Master's service. He understood well, and therefore highly prized the distinctive principles of the communion at whose altars he ministered, and happily illustrated the natural union of the sound and good churchman, the truly pious man and the faithful and evangelical preacher. His health was declining for a long time before his death. He was conscious of it; but was supported and consoled under that consciousness, by the grace of God strengthening his faith, and brightening his christian hopes. Mr. Thompson was in the prime of life; when in the ordinary course of Providence, many years might have been expected to be added to his ministry."

The Rev. John Murray Forbes was then elected rector. He was a son of James Grant and Elizabeth (Blackwell) Forbes. He graduated from Columbia College in 1827, and from the General Theological Seminary in 1830. He was made deacon by Bishop Hobart in Trinity Church, New York City, August 1, 1830, at the same time with Henry James Morton, for many years rector of St. James's Church, Philadelphia. They were the last deacons ordained by the third Bishop of New York. Mr. Forbes became a tutor in Trinity College, Hartford, Connecticut, where he remained until he came to Rye. In 1834 he accepted the rectorship of St. Luke's Church, New York City. He was

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considered a model parish priest and brilliant preacher. In 1849 he made his submission to the Roman Church, and was made pastor of St. Anne's Church on Eighth Street, and on several occasions served as theologian to bishops of the Roman obedience. In 1859 he returned to the American Church, but accepted no settled parochial charge. In 1869 he was elected permanent dean of the General Theological Seminary, and served for three years. He died at Elizabeth Town, New Jersey, October 11, 1885, in his seventy-ninth year. His successors have been Peter S. Chauncey, afterward rector of St. James's Church, New York City; Edward C. Bull; John Campbell White; Reese F. Alsop, afterward rector of St. Ann's Church, Brooklyn; Chauncey Bunce Brewster, now the Bishop of Connecticut; Walter Mitchell; William W. Kirkby, formerly for twenty-five years missionary in Red River Settlement, Hudson Bay Territory, and Archdeacon of York, Hudson's Bay, from 1876 to 1879. In 1905, after an incumbency of eighteen years, he became rector emeritus. He died September 5, 1907, aged eighty, and was succeeded by Thomas Worall. In January, 1912, Richard Townsend Henshaw was rector.

During the rectorship of Mr. Bull, which extended from 1849 to 1859, a new stone church of an elaborate Gothic architecture, from the plan of Wills and Dudley, was built at a cost of thirteen thousand dollars. It was consecrated by the Provisional Bishop of New York, Dr. Horatio Potter, March 15, 1855. This beautiful church was burned on the night of December 21, 1866, during the rectorship of Mr. Alsop. Plans were made for a new and larger edifice, from the designs of Florentin Pelletier. The style chosen was early English Gothic; the material, blue stone with brown stone trimmings. The extreme length is one hundred and thirty-five feet; a tower and spire rise to the height of one hundred feet. It will accommodate six hundred persons. It was consecrated by Bishop Potter, June 19, 1869. In 1878, during the rectorship of Mr. Brewster, a stone parsonage was built. On February 28, 1895, the parish fittingly celebrated the first election of wardens and vestrymen. As reported in the American Church Almanac for 1912, the parish has three hundred and twenty-five communicants.

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[REPORT ON TRINITY CHURCH, NEW YORK, FROM BENJAMIN MOORE]

Trinity Church, New York

TRINITY CHURCH in the city of New York, was founded in the year of our Lord, 1696, under the reign of William 3^d, when Benjⁿ: Fletcher was Governor of the Province.

The Rev^d William Vesey was appointed Rector: met the Vestry, Jan^y 31, 1697; and Divine Service was first performed in the Church on Sunday, Feb^y 6, 1697.

During the Rectorship of M^r Vesey, the Church was several times enlarged & improved. The last addition was made in the year 1736; and, when thus completed, it was one of the largest & most venerable Edifices in America. This house was destroyed by fire in the Autumn of 1776, & the present Edifice was erected, 1788.

The Rev^d W^m Vesey died July 11, 1746. During the time in which he presided over the Church, his Assistant Ministers from time to time, were the Rev^d Mess^{rs} Jenney, Wetmore, Colgan, & Charlton.

The Rev^d Henry Barclay was called to succeed M^r Vesey, July 1, 1752.

Aug^t 20, 1764 M^r Barclay died—his Assistant Ministers were Mess^{rs} Charlton, Auchmuty, & Johnson.

The Rev^d Samuel Auchmuty was elected Rector August 28, 1764. While he was Rector of the Church, Stⁱ Paul's Chapel was built, & first used for the purpose of Divine Worship on Thursday Oct^r 30, 1766. His Assistants were Mess^{rs} Inglis, Ogilvie, Provoost, Vardill, Bowden, & Moore.

The Rev^d Sam^l Auchmuty died March 4, 1777, and the Rev^d Charles Inglis was appointed his Successor, March 20, 1777. In consequence of the change of Government in this

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country, he resigned the Rectorship on the first day of November, in the year 1783; and, the same day, the Rev^d Benjⁿ Moore was appointed to succeed him. By the interference of the Legislature of the State, this appointment was superseded; and the Rev^d B. Moore was again elected Rector. The Assistant Ministers to Dr. Provoost were Mess^{rs} Beach, Ogden, Bissett, & Moore.

Besides the large estate in land given to Trinity Church by the Government before the Revolution, several valuable donations have been made by Individuals. Queen Anne presented a service of Plate for the use of the Altar; & large collections of books were given, at different times, by some of the Bishops of London, & by Rob^t Elliston Esq^r.

Many of these books have been lost in the confusions which have since prevailed in this country; a valuable library, however, is still preserved, & is now prepared for the use of Students of Divinity.

The Corporation of Trinity Church are now engaged in building a very elegant Church near Hudson-Square; and they have lately purchased the House & ground in Broadway which formerly belonged to the Lutherans, where it is intended to erect another Church in the course of next year, or the year succeeding.

Report of the State of the Parish of Trinity Church in the City of New York, from October 1st 1803, to Oct^r 1, 1804.

BENJⁿ MOORE, *Rector*.

Baptisms	378
Communicants	about 1000
Marriages	115
Funerals	400

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ANNOTATIONS

Benjamin Fletcher.

Colonel Henry Sloughter, who had been appointed governor of the Province of New York in January, 1690, did not, owing to the war with France, disturbances in Ireland, and the wrecking of his vessel on the coast of Bermuda, reach the city until March, 1691. He died suddenly July 22 of the same year, leaving the affairs in New York in a critical condition. Jacob Leisler had assumed the command of the province in 1689, and his execution and that of his son-in-law, Jacob Millborne, for treason, aroused an intense feeling among the radical element, who opposed the wealthy families that had hitherto held official sway in New York. The defenceless state of the New York frontiers, exposed, as they were, to aggressions from the French and their Indian allies, and the difficulty experienced in obtaining the coopération of the New England colonies in raising troops and contributing money, as well as the inflamed state of public opinion, made it necessary that the utmost care should be exercised in the choice of a new governor. Very wisely, the prominent men of New York made a strong appeal to the King. Mrs. Lamb, in her "History of the City of New York," on page 403 of volume i, says:

"Matthew Clarkson drew up an address, which was signed by Ingoldsby, Philipse, Van Cortlandt, Bayard, Minvielle, Nicolls, and Pinhorne, setting forth the necessities of New York with great precision, and imploring supplies to carry on the war. It contained a carefully worded picture of the condition of the province, and of its sources of income, and argued the advantage of adding to it Connecticut, New Jersey, and Pennsylvania, in order to give it strength to defend itself. It was such a document as could not be passed by with inattention. It said, 'The middle of Long Island is altogether barren. The west end is chiefly employed in tillage and supplies the traffic of New York. The east end is settled by New England people, and their improvements are mostly in pasturage and whaling. Despite our strict laws their industry is often carried to Boston. Esopus has about three thousand acres of manurable land, all the rest being hills and mountains not possible to be cultivated. The chief dependence of Albany is the traffic of the Indians. New York City is situated upon a barren island, with nothing to support it but trade which comes chiefly from

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bread and flour sent to the West Indies. All the rest of the province except Westchester, Staten Island, and Martha's Vineyard, consists of barren mountains not improvable by human industry.' It was read by King William; it was read by Queen Mary; it was read by the Privy Council."

After due deliberation Colonel Benjamin Fletcher was appointed March 18, 1692. He was an Englishman, and had served as officer in the army, with gallantry and ability, for thirty years. The new governor was received with enthusiasm by the officials and people of New York when he arrived August 29, 1692, and he was given a dinner by the corporation of the city. Under his commission he had jurisdiction over New York, New Jersey, and Pennsylvania, and had also ample authority to order all the English colonies to furnish their quotas of men and money for the prosecution of the war then in progress with France. One of his first acts was to visit, under the guidance of Colonel Peter Schuyler of Albany, the Mohawk Indians, the most powerful as well as the nearest of the Five Nations, then inhabiting what is now the State of New York. His prompt action, his living among the Indians and learning their languages, and his ready adaptability to their ways, gained him their respect and kept them loyal to the British Crown. When in February, 1693, Governor Fletcher, with three hundred troops, hastened up the Hudson to the succour of the Iroquois, to whom the French had given battle near Schenectady, the Indians in admiration gave him the name of "Cayenguirago," which means the Great Swift Arrow. The tact and wisdom with which Governor Fletcher conducted Indian affairs won for him the commendation of even his bitterest opponents.

The new governor chose his friends among the "Aristocrats," as the Leislerians termed them. By this course he at once antagonized a large minority, in which was included a few powerful families and leaders among the Dissenters. He adopted the policy of making grants of crown lands to those who upheld his administration. This, naturally, increased the ill-will of those who did not share in his favour and strengthened the popular party. In his "Instructions" is this paragraph:

"You shall take care that God Almighty be devoutly and duly served throughout yr Government, the Book of Common Prayer, as it is now established, read each Sunday & Holy-Day and the blessed Sacrament

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administered according to the Rites of the Church of England. You shall be careful that the churches already built there be well and orderly kept and more built as the Colony shall by God's blessing be improved and that besides a competent Maintenance to be assigned to the Minister of each Orthodox Church, a convenient house be built at the Common Charge for each Minister and a competent proportion of land assigned to him for a Glebe and exercise of his industry. . . .

“Our Will & Pleasure is that noe Minister be Preferred by you to any ecclesiastical Benefice in that our Province, without a Certificate from the Right Reverend and the Bishop of London of his being conformable to the doctrine and discipline of the Church of England and of good conversation.” [*New York Colonial Documents*, vol. iii, p. 821, as quoted in *Dix's History of Trinity Parish*, vol. i, p. 78.]

There were comparatively few Churchmen in the province, but the governor vigorously maintained the chapel in the fort, which was in charge of his chaplain, the Rev. John Miller, a man of much force of character and well liked. The open disregard of Sunday in the country districts, where no permanent religious organization of any sort had been effected, led Governor Fletcher, in 1692, to propose the passage of an act providing for a minister in the city of New York and the counties of Richmond, Westchester, and Queen's. Six days before the governor's arrival the Assembly had ordered an act to be drawn providing for the better observance of the Lord's Day and the appointment of ministers and readers in every town. Colonel Fletcher urged that it be drawn so as to exclude any ministers but those of “the Church of England as Established by our Lawes,” to use a phrase of the period, but as many of the Assembly were Dissenters, such a bill was not acceptable to them. The proposed bill was not drafted, and the matter was only discussed in the House. In the meantime Churchmen in New York City were taking preliminary measures for the formation of a parish. When the Assembly came together again in the spring of 1693, it was ordered on April 1, “that the Committee formerly appointed for the settling of the Ministry and School Masters do forth with proceed upon that business.” There was discussion, but nothing done. In a short speech at the adjournment of the session the governor said:

“Gentlemen, the first thing I recommended to you at our last meeting was to provide for a ministry, and nothing is yet done. You are

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all big with the privileges of Englishmen and Magna Charta, which is your right, and the same law provides for the religion of the Church of England. As you have postponed it this session, I trust you will take hold of it at the next meeting and do something toward it effectually.''' [*Lamb's History of the City of New York, vol. i, p. 406.*]

At the session commenced in September, 1693, the governor spoke in an urgent manner of the absolute necessity of taking some definite action, and in consequence a committee was appointed which reported September 15, approving the drafting of a proper bill. This was done by the speaker, James Graham, and brought into the House on the 19th of that month. It was read twice, recommitted, and on the 21st was passed with amendments. It provided for the call and induction of "a good sufficient Protestant Minister to officiate and have the care of souls within one year next," in certain specified places. There was to be one in the city of New York, one in the county of Richmond, two in the county of Westchester, and two in the county of Queens. The salaries of these ministers were to be met by a tax levied upon all the inhabitants of the places mentioned in the act. For the "more orderly raising of the respective maintenances for the ministers aforesaid," there were to be elected in each of the districts named ten vestrymen and two churchwardens, who had power to lay a proper tax. The right of calling and collating was vested in the respective vestries. The governor promptly returned it, with an amendment, approved by the council, making the right of presentation and collation a prerogative of the governor. The House refused to accept the amendment, and the bill finally became law without alteration. This was so displeasing to Colonel Fletcher that he summoned the House to meet him, and prorogued the session with the following speech:

"You have shown a great deal of stiffness. You take upon you airs as if you were dictators. I sent down to you an amendment of three or four words in that bill, which, though very immaterial, yet was positively denied. I must tell you that it seems very unmannerly. There never was an amendment yet decided by the council but what you rejected; it is a sign of stubborn ill-temper. But, gentlemen, I must take leave to tell you, if you seem to understand by these words that none can serve without your collation or establishment, you are mistaken; for I have the power of collating or suspending any minister in my government by their Majesties' letters patent. Whilst I

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stay in the government I will take care that neither heresy, sedition, schism, nor rebellion be preached among you, nor vice nor profanity encouraged. It is my endeavour to lead a virtuous and pious life and to set a good example. I wish you all to do the same. You ought to consider that you have but a third share in the legislative power of the government, and ought not to take all upon you, nor be so peremptory. You ought to let the council do their part. They are in the nature of the House of Lords or Upper House. But you seem to take the whole power into your own hands and set up for everything. You have had a very long session to little purpose and have been a great charge to the country. Ten shillings a day is a large allowance and you punctually exact it. You have been always forward enough to put down the fees of other ministers in the government; why did you not think it expedient to correct your own to a more moderate allowance? Gentlemen, I shall say no more at present, but that you do withdraw to your private affairs in the country. You are hereby prorogued to the tenth day of January next, ensuing." [*Lamb's History of the City of New York*, vol. i, p. 410.]

It was under this act that St. Andrew's, Richmond, St. Peter's, Westchester, Grace, Ryc, St. George's, Hempstead, and the parish at Jamaica were organized. The growth of the Church of England under this encouragement was remarkable. It had been contended from the passage of the act that under it a Dissenting minister could be called, and there were some sharp collisions and controversies between Governor Fletcher and his successors and those who wished such ministers. The whole tenor of the act shows the intent. The governor's firm inflexibility in upholding the Church of England added to his unpopularity. The minister and consistory of the Reformed Protestant Church of Holland, which had been in existence since the first settlement of New Amsterdam, desired that their rights and privileges should have due recognition and not be subject to the caprice of each royal governor, although the terms of the capitulation of New Netherland guarded their ancient privileges. In the spring of 1696, "Henricus Selyns, William Beekman, Joannes Kerbyle, Joannes De Peyster, Jacobus Kipp, Isaac De Foreest and Isaac De Reymer, the present Minister, Elders, and Deacons of the Dutch protestant congregacon in our said City of New York," presented to the governor a petition for a charter of incorporation. This was granted May 11,

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1696, and confirmed to them all their rights as a corporate body, with power to appoint their own officers, manage their own affairs, and hold property both real and personal. When the parish of Trinity Church had been erected, "the Managers of the English protestant Church called Trinity Church" petitioned the governor and council, May 6, 1697, for a charter of incorporation, which was granted the same day. Both these charters guard and maintain the large interests of the Collegiate Dutch Church and Trinity Church to this day, and are permanent results of Governor Fletcher's administration.

The state of war which prevailed during this period led merchants of New York and others to fit out ships as privateers under the governor's commission, to roam the seas for the richly freighted ships from the East Indies under the flags of Spain or France. Wealth increased, Eastern gold coins were in circulation, larger houses were built, and the families of those merchants were gorgeously attired. Many vessels of the Red Sea fleet entered New York harbour, and found a ready sale for all they brought. It is more than probable that some of the captains of these vessels were pirates, as the line between privateering and piracy was not sharply drawn. The names of William Kidd, Regnier Tongrelou, Thomas Penniston, Nat Burches, Thomas Tew, John Hoar, were not only familiar to the merchants of the city, but many were their friends and companions engaging with them in a business in which there was little risk and great gain. It was the friendly aspect of Governor Fletcher to several of these men, and particularly the attention he had paid to Captain Tew, that led to his recall. The Leislerians, who were not averse to profiting by the conditions which then prevailed, nevertheless found it good policy to accuse Governor Fletcher and his council before the King of encouraging and protecting piracy. It happened that at that particular juncture there was a good deal of feeling against pirates, as the East India Company had just suffered heavy losses at their hands. The King, therefore, determined to remove Governor Fletcher at once, without waiting to hear his defence. This was done in 1697. Fletcher was summoned to England, and the Earl of Bellomont appointed in his place March 16, 1697, and commissioned June 18, 1697. The new governor sent many complaints and accusations against his predecessor, but when called upon to answer for his conduct, Colonel Fletcher was able to explain his acts, as governor, to the satisfaction of the authorities. In the course of an answer

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to one of the earl's complaints, written in London, December 24, 1698, Colonel Fletcher says:

"And here, my Lords, let me presume to say, that I had my share in the Irish war, and do appeal to all the commanders in that army as to my behaviour in it, and whether in that or near thirty years service before, ever any complaints was brought against me not only from officer or soldier, but the inhabitants of any Corporation where I often commanded. I can with the greatest truth affirm that I was so far from making gain by the misfortune of our friends that I never did it from the ruine of our enemies, and it was I presume the report of this behaviour that sent me to New York, for I had never thought of the place till the moment it was proposed to me." [*New York Colonial Documents*, vol. ix, p. 445.]

Nothing appears to be known of the subsequent life of Colonel Fletcher. Modern estimates of his character vary with the political and ecclesiastical sympathies of the writers. The author of the sketch in "Appleton's Cyclopedia of Biography" says he was passionate, reckless, avaricious, accused of evading navigation laws. Rufus Rockwell Wilson says, in his "New York Old and New," volume i, page 129:

"The new governor was a brave and capable soldier, but loose of life and morals and wholly unfitted for a civic post. He arrayed himself on the side of the Aristocrats, as opposed to the Leislerians, who had now plucked up heart and were demanding a share in the government, and thus became embroiled in more than one angry dispute with the provincial assembly, in which, though the suffrage was limited by a strict property qualification, the popular party had always its allies and mouth-pieces. Fletcher sought at the same time, by prodigal and wholesale grants of the public lands, to divide the soil of the province among a few rich families, and to build up, at the expense of the settler of small means, a system of great tenant-farmed estates. His grants were made to ministers and churches as well as to laymen, and he abetted private individuals in the acquisition of great tracts of land from the Indians, all, it would seem, with a settled purpose of concentrating wealth and power into the hands of the aristocracy and of the Church of England, of which he was a devoted, if not a consistent member."

Mrs. Lamb, in her "History," gives on page 404, volume i, this estimate of him:

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“Governor Fletcher was a stout, florid man, of easy address, showy and pretentious. He rolled through the streets in a carriage drawn by six horses. His wife and daughters were stylish ladies, who followed the latest European fashions. His servants wore handsome livery and were well drilled. He was fond of society, and never happier than when performing acts of hospitality. He was a great lover of high living and drank wine daily, but not to excess. It was a common practice during his administration for politicians and gentlemen concerned with him in the government, to drop in at their own convenience, without formal invitation, and dine at his well-filled table. He was not a man of extensive learning, but his mind was largely stocked with ideas, the result of acute observation. He talked rapidly and to the point, and his arguments always carried weight. He had a hot, hasty temper, but it was combined with so much decision of character that it only fitted him the more perfectly for a military commander, in which capacity he was successful; there was, however, about him an arrogance not so well adapted to the chair of state. He stumbled into errors and extravagances, and raised up against himself powerful foes. He was devoutly religious, and had the bell rung twice every day for prayers in his household. He exerted himself to found churches, and to pave the way for the extension of the gospel. With his rule commenced a distinct era in the civil and religious history of New York.”

William Vesey.

The Vesey family in America traces its descent from Robert Veazie, who settled in Watertown, Massachusetts, in 1636. The name is spelled variously in the early records, Veazie, Veazey, Veesie, Vesey, and occasionally Fewzee and Phezie. Robert Vesce came to Dover, New Hampshire, in 1659. The names of William and Solomon Veazie are found as early as 1650 among the inhabitants of Braintree. This town was near the ill-fated Weston Colony of 1622 and other attempted settlements under the auspices of Sir Robert Gorges. Within its limits was the hill known as Passonagesset, or Mount Wollaston, upon which, in 1622, Thomas Morton, “Of Clifford’s Inn Gentleman,” as he styled himself, built a mansion and commenced a plantation. He brought with him thirty servants, and expected to found a town in the territory surrounding the mount,

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which he renamed Mare Mount or Merry Mount. His mode of life, which was that of an English country gentleman, his daily use of the Book of Common Prayer, and the setting up of a May-pole by his men, "with the help of the salvages," on the feast of St. Philip and St. James, "a goodly pine tree eighty foot longe," surmounted by a pair of buck's horns, "as a fair sea marke how to find out the way to mine host of Mare Mount," and the May Day sports in which he and his companions indulged, brought upon him the anger of the authorities of Massachusetts Bay. Governor John Endicott rebuked him for his "profaness," and admonished his followers "to look there should be better walking." The May-pole was cut down, Mr. Morton's property seized, and he was banished from the colony. In his graphic description of New England, entitled "New English Canaan," published in 1632, the story of the Lord of Merrymount is well told. By his persecutors he was called "a troubler of Israel."

In 1625 a town plot was laid out and inhabited by rigid Congregationalists. It was incorporated as Braintree in 1640. While some members of the Vesey family appear to have been members and officers of "the First Church of Christ," as the Congregational Society was called, the descendants of William Veazie were firm and consistent Churchmen. Mr. Veazie, the original settler, held various town offices, and was chosen as lieutenant in the military company maintained in every town. He came into prominence as an opposer of the Congregational doctrine and polity as early as 1685, when he protested against paying taxes for the support of the ministry and commenced reading the Church services to his relations and neighbours.

William, a son of Lieutenant William and Mary Vesey, was born at Braintree, October 10, 1674. He was carefully brought up, taught the Church catechism, and instructed in the doctrines of the Church. In 1686, when subscriptions were requested for the building of King's Chapel, Boston, after the arrival of the Rev. Robert Ratcliffe, his father gave one pound. It is probable that the family attended the services held in the chapel, as the distance from Boston was only eight miles. When fifteen years old the young William became a communicant in King's Chapel. He was entered at Harvard College, — then at the height of prosperity under Dr. Increase Mather, — and upon his graduation in 1693 he commenced the study of theology under the direction of the Rev. Symon Smith, at that time in charge of King's

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Chapel during an absence in England of the Rev. Samuel Myles, and afterward chaplain of the Fort of New York.

The spiritual destitution of the eastern end of Long Island, where there were only two or three Congregational societies, without the countenance of the royal governors of the Province of New York, and some colonies of Quakers, appealed to the Churchmen of Boston. The Rev. Samuel Eburne, a priest of the Church, when in 1685 he was the minister of Brookhaven, had agreed to dispense with the use of the Common Prayer in consideration of "tender consciences," and had been able in that Congregational community to inculcate some of the doctrines of the Church of England. By the advice of friends in Boston, true and tried Churchmen, the young graduate of nineteen went to Sag Harbor, near the eastern extremity of Long Island, where he served as lay reader for six months. He then went to Hempstead, where he remained for more than two years. So acceptable were his services, which were attended by the whole town, that the vestry of the city of New York elected under the Ministry Act of 1693 thought him a suitable person to be the minister of New York. While Mr. Vesey did not conceal his Churchmanship, it is doubtful if the fact was generally known. It had been resolved by the vestry of New York at its meeting of February 12, 1694, by a majority of votes, that "A Dissenting minister be called to officiate and have the care of souls from this City as aforesaid." Such a decision was vigorously opposed by the Churchmen, who were in a minority on the board, and the other members of the parish then forming. Action, however, was deferred, and both the Church party and the Dissenting contingent made strong efforts at the next election to gain their desires.

The vestry of 1695 was still "Dutch and Dissenting," to the great chagrin of the governor, Colonel Fletcher, who complained to the council, "that there is an open contempt seems to be thrown upon an act of Assembly for establishing a ministry &c by the inhabitants of this City in choosing such Vestrymen as either refuse or neglect to put the act in execution." The vestry took action within ten days, for on January 19, 1695, it met and elected, *nemine contradicente*, William Vesey. This result appears to have been a compromise, for it was the governor's desire that his chaplain, the Rev. John Miller, should be chosen, and the Dissenting party had wished to elect one who was a thorough Dissenter. Mr. Vesey never acted upon this election,

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and there is no certainty that he was even informed of it. At any rate, the vestry sought justification for their wish by a petition to the Assembly, dated April 12, 1695, to which the answer was returned, "that it is the opinion of this House that the Vestrymen and Church Wardens have power to call a dissenting Protestant Minister." Against this opinion the governor protested to the members of the Assembly in severe terms. In January, 1696, a vestry was chosen with a majority of Churchmen. It held various meetings to take measures to lay and collect the tax for the support of the minister, and on November 2, 1696, with every member, except Samuel Burte, present, made this record in the minutes of its proceedings:

"Wee y^e Church Wardens & Vestry men Elected by Virtue of y^e said Act having read a Certificate under the hands of the Reverend M^r Samuel Myles, Minister of y^e Church of England in Boston in New England, and M^r Gyles Dyer and M^r Benjamin Mountfort, Church Wardens of y^e said Church of the Learning & Education, of the Pious, Sober, & Religious behaviour and conversation of M^r William Veazy and of his often being a Communicant in the Receiving y^e most holy Sacrament in the said Church, have called the said M^r William Veazy to officiate, and have y^e care of Souls in this City of New Yorke. And y^e said M^r William Veazy being sent for, and acquainted with the Proceedings of this board, did return them his hearty thanks for their great favor & affections shewd unto him, & did Assure them he readily Accepted of their Call would with all Convenient Expedition Repair to England, and Apply himselfe to the Bishop of London in Order to be Ordained according to the Liturgy of y^e Church of England, and would return to his Church here by the first Convenient Opportunity." [*Historical Magazine, July, 1867, p. 12.*]

For his travelling expenses Mr. Vesey was allowed ninety-five pounds, then in the hands of the churchwardens, upon his giving a bond for its repayment. In the order to the churchwardens to pay that amount to him his name is given as William Veazey. Mr. Vesey had left Hempstead in the spring of 1696, and was assisting the rector of King's Chapel when he was called to New York for the second time. In his Diary Judge Sewall records under date of July 26, 1696: "Mr. Vesey preached at the Ch. of Engl'd, Had many Auditors." In the records of King's Chapel is this item in the accounts for 1696: "July 27 P^d Mr. Phesy for sermon £1-0-0."

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Mr. Vesey, while in Boston, had the unhappiness to see his father, Lieutenant Veazey, stand in the pillory in Boston for his outspoken loyalty to the deposed King James, and refusing to keep June 18, 1696, the appointed day of thanksgiving for the discovery of the Barclay and Charnock plot to assassinate King William. Upon that day he was seen ploughing the corn on his farm at Hough's Neck "with an Indian boy and two horses," to the great scandal of his neighbours, who were loyally assembling in the meeting-house to give thanks for sparing the life of their sovereign. This incident shows the strong character of the father, and is an indication of the qualities inherited by the son.

William Vesey sailed for England early in 1697. He was cordially received, and pursued there the studies required of every candidate before ordination. He visited Oxford, where he was given, July 8, 1697, by the University of Oxford, as of Merton College, the degree of master of arts. He was made deacon and ordained priest by the Rt. Rev. Dr. Compton, Bishop of London, August 2, 1697. Upon the same day he was licensed to officiate in the Plantations and signed the promise of conformity. Mr. Vesey sailed for New York late in the fall, arriving in December, 1697. He brought with him the following letters from the Bishop of London to the vestry of Trinity Church and the city vestry, which are recorded in the "Historical Magazine," July, 1867, page 13:

Augt 10th, 1697.

Gentlemen,

YOUR choice was very welcome to me, and I hope I have Answered all that you Expected from me; for I doe Assure you itt has and ever shall be my Constant Care to Serve you to y^e uttmmost of my power, Neither shall any choice be more Acceptable to me than what you make y^r selves. I thank you with all my heart that you have Pitched upon a Person whom I take to bee soe Every Way fitted for y^r service. I pray God to Direct him in all the performances of his duty to y^e Edification and Comfort of you all. And I pray you to be assured that Nothing shall be wanting on my parte to answer all that lies in my power to doe for you; that itt will be therefore your fault if any parte of my Service be deficient to y^e best of my Ability. As to your Bells I will use my utmost Endeavour to procure them for you; though

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you cannot but know that the great Searcity of Money here with us att Present will make it Impossible to Accomplish such a Worke suddenly. In the meantime, I should be glad to know whether you have considered what Defect you are able to make up of yourselves, and whether there are Carpenters with you skillful enough to hang them up, I pray God to reward you for your pious care you have already taken which shall want no Encouragement from the utmost care of Gentⁿ

Your most assured friend
and faithfull Servant.

H: LONDON.

*To
The Vestry and Church Wardens
of the Church att New Yorke.*

London, August 16th, 1697.

Gentlemen,

I DOE most heartily thank you for your choice you have made of Mr. Vesey to be your Minister; for I take him to be a man every way capacitated to doe you Service by his Ministry, and therefore I have most gladly Confer'd holy orders upon him, and Now Recommend him back to your favorable Reception Praying to God that the Exercise of his function amongst you may powerfully work to the Salvation of every one of you, and of all that hear him. And I beseech you to believe that I am most sincerely purposed to omit no occasion of doing you all the service that lyes in my way and power Nor can you oblige me more than laying your commands for that purpose, upon

Gentlemen
Your most assured Friend
and hearty Servant

H: LONDON.

*To the Gentlemen of New Yorke
The Church Wardens & Vestry of
the Church there established.*

At a meeting held Friday, December 24, 1697, these documents were presented to the city vestry, the call of Mr. Vesey was renewed, and the governor requested to induct him into the office of minister of the city and rector of Trinity Church. This was done on Christmas Day

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in the Dutch Church on Garden Street, as Trinity Church was not yet completed. The witnesses were the Rev. Henricus Selyns, pastor of the Dutch Church, and the Rev. John Peter Nucella, pastor of the Dutch Church at Kingston. It is probable the ceremony was in Latin, all the official documents being in that language. After his induction Mr. Vesey held services in the Dutch Church at hours which did not interfere with those of the Dutch congregation until the completion of the parish church in the spring of 1698. On Sunday, March 13, 1698, the first service was held and the Holy Communion celebrated in Trinity Church. The event is noted in the records of the parish, and it is further stated that Mr. Vesey, in the course of the service, "did declare before his Congregation his unfeigned assent and consent to all and every thing contained in and by the book Entituled the book of Common Prayer," and also "did read a certificate from the Rt. Reverend father in God, Henry Lord Bishop of London that he had subscribed the acknowledgement or Declaration according to the act of uniformity."

Mr. Vesey was now in a position of very great influence. The men who founded Trinity Church and largely made up the congregation were leaders in the affairs of the province and the city. He appears to have acquired great popularity and attracted many to the Church. Colonel Caleb Heathcote, a warden and vestryman of the parish, a member of the governor's council, and for one term mayor of New York, says: "He is not only a very excellent Preacher, but was always very carefull never to mix in his sermons anything improper to be delivered out of the Pulpit." In his relations with Governor Fletcher, Mr. Vesey was very happy, but when the Earl of Bellomont succeeded that governor, in his excess of zeal for the partisans of Leisler, and detestation of all who were the friends of Colonel Fletcher, the earl included the rector of Trinity Church in the denunciations he sent to the officials in England. In a letter written from Boston July 22, 1699, Bellomont says:

"Vesey's father lives near this town, is a most violent Jacobite and perhaps the boldest and most avowed one that has been known anywhere. The indictment (for he was try'd convict and sentenced to stand in the Pillory for uttering desperate words against his Majesty) is worth your Lordship's reading, a copy whereof goes (No. 4) tho' it be not a constant rule that the same principles descend from father to son, yet it must be granted that where a son is bred up to the age of a

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man under an ill father, 'tis extraordinary if the son do not imbibe ill principles from the ill man his father.'" [*New York Colonial Documents*, vol. iv, p. 534.]

The governor was constantly complaining about Mr. Vesey. After the departure for England of the Rev. Godfrey Dellius, the Dutch minister at Albany, to defend himself against the accusations of the earl, he wrote to the Lords of Trade:

"My Lientenant Governor writes me that Vesey has left me out of his prayers, as Governour, and prays for Dellius by name, both in the Common Prayer and afterwards in the pulpit, desiring God to give him a prosperous voyage, to deliver him from the violence of his enemies and send him back again to his flock. This is such an insolence as I must desire your Lordships will please join with me to have this man deprived, for it cannot be thought that I will ever go to Church while that fellow continues Minister there.'" [*New York Colonial Documents*, vol. iv, p. 534.]

It is a pleasure to record that the intervention of friends and a letter from the Bishop of London brought about a better state of feeling between the governor and the rector, and that a few months before his death, in March, 1701, Lord Bellomont attended Trinity Church.

In a letter to Colonel Francis Nicholson, then governor of Virginia, written in June, 1702, Mr. Vesey thus mentions the new governor, Lord Cornbury, and the growth of the parish:

"Our Church daily increases, and in a very wonderful manner. My Lord has ordered his chaplain, Mr. Mott, and Mr. Bresack, to preach in our church one part of the day. We have prayers on Wednesdays and Fridays, and catechising every Sunday in the afternoon. Mr. Huddleston, the schoolmaster, brings all his schollars to church in order, and those I have formed, with many others, into 3 distinct classes, according to Dr. Bray's proposal, by which means I hope to compose the most glorious church in America.'" [*New York Transcripts*, vol. i, pp. 14, 15, *Archives of the General Convention*.]

From the time when Lord Cornbury permitted his chaplains to assist in Trinity Church, Mr. Vesey had a succession of able men to help him in his duties: John Sharpe, who became chaplain in October, 1704, and who was the projector of the first public library in the city; Robert Jenney, also chaplain and subsequently rector of Christ Church, Philadelphia; James Wetmore, afterward the devoted rector of Rye;

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Thomas Colgan, afterward the rector of Jamaica ; and Richard Charlton, who afterward was for nearly thirty years rector of St. Andrew's, Staten Island.

The bright expectations of the rector in regard to the new governor were not realized. Lord Cornbury's administration was inefficient, and in December, 1708, he was superseded by John, Lord Lovelace, a nephew of a former governor, who, however, died in May, 1709, from cold and exposure while his vessel lay off Sandy Hook. His burial was from Trinity Church, and the rector preached the funeral sermon. The relations between Mr. Vesey and Brigadier Robert Hunter, who became governor in June, 1710, were at first cordial, but differences soon developed, mainly owing to the tardiness of the governor in taking measures to apprehend those who had desecrated Trinity Church in 1713. A parishioner thus complained to General Nicholson:

"His Excellency, notwithstanding the unexampled affront to religion, has neither sent, writ, nor spoke to Mr. Vesey, that I can learn, on this affair ; so that you'll be pleased to judge, Sir, what favor or protection he is to hope for of our church by the treatment of our minister. I have always looked on Mr. Vesey to be a religious, good man ; valuable to his parishioners and inoffensive in his conversation, and if a testimonial of this were required his parishioners in general would be desirous to do him justice." [*Documentary History of New York*, vol. iii, p. 277.]

This incident marked the beginning of the ill feeling between the rector and the governor. In 1712 the governor determined that the desecrated fort chapel should be cleansed and put in order so that the garrison might have a suitable place of worship, as there was no room for the soldiers in Trinity Church. The rector, unfortunately, regarded this laudable work as an attempt to withdraw worshippers from the parish church. In consequence the governor laid the matter before the Venerable Society in a letter addressed to the secretary. Other letters upholding the governor and condemning Mr. Vesey were sent to the authorities in England. In them Mr. Vesey's hasty temper, domineering manner, capricious nature, and grasping disposition are noted. In them also is revived the legend, which was first put into print by Judge Atwood ten years previously, that Mr. Vesey was originally a Dissenting minister, that he was a special favourite with Dr. Increase Mather of Harvard University and Boston, and sent by him upon his

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graduation “to confirm the minds of those who had run over for their convenience from New England to this Province, for Mr. Mather having advice that there was a minister of the Established Church of England come over in the quality of Chaplain of the Forces, and fearing that the Common Prayer and hated ceremonies of our Church might gain ground, he spared no pains or care to spread the warmest of his emissaries through the Province.” [*Documentary History of New York*, vol. ii, p. 265.]

So bitter was the strife, and so unpleasant were the relations between the governor and the rector, that in March, 1713, the Rev. John Sharpe sailed for England, not only to attend to pressing private business, but also to present Governor Hunter's representations upon this subject to the ministers of the Queen, the Bishop of London, and other dignitaries. Mr. Vesey and many of the vestry and others in Trinity Church, considering the state of affairs as critical both for the rector and the parish, determined that Mr. Vesey should go to England to defend his character and uphold the rights and privileges of the Church as a corporate body, which they regarded as imperilled by the course of the governor. Mr. Vesey accordingly sailed for England in June, 1714. The Rev. John Talbot of Burlington, New Jersey, says, in a letter to a Virginia friend, under date of July 17, 1714:

“Bro' Vesey y^c Rector of Trinity Church at New York is fled before the Philistins. He has gott the Generals [Nicholson] letters 't is now 3 weeks ago since he Sail'd, God Speed him well and then No More Need go upon that account Now there 's no Minister of our Church at New York but we serve it by turns next month I shall be there. meanwhile I have Enough to do to Keep the peace of the Churches at Philad^a and New York we have so many Adversarys without and within.” [*New Jersey Colonial Documents*, vol. iv, p. 224, as quoted in *Dix's History of Trinity Parish*, vol. i, p. 191.]

Mr. Vesey was able to vindicate his conduct. He conferred with the law officers of the Crown as to the charter and rights of the corporation of Trinity Church, and received from them satisfactory assurance that they would be maintained. His intercourse with Dr. John Robinson, the Bishop of London, was particularly agreeable and confidential. On January 24, 171⁴₅, Mr. Vesey was appointed commissary of the Bishop of London for the Province of New York. The chief duty of a commissary was the visitation and oversight of the clergy, with

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limited authority for discipline, and with the right to summon them to meet him in Convention. By this method the Bishop of London hoped to exercise a part of his functions for his transatlantic flock. It was an expedient which it was expected would be temporary, as it was hoped some plan would be devised under which Bishops might be consecrated for the colonies. Mr. Vesey was detained in London by a severe illness, where he was tenderly cared for and a gratuity given to him by the Venerable Society to enable him to defray his unexpected expenses. It also granted fifty pounds a year toward the salary of an assistant minister. In response to a request by Bishop Robinson, in a letter to the Rev. Mr. Poyer of Jamaica, services were maintained in Trinity Church by Mr. Talbot, Mr. Halliday, Mr. Thomas, Mr. Bartow, and Mr. Poyer.

Mr. Vesey arrived in New York in November, 1715, and was given a cordial welcome by members of the parish and others. The city vestry had refused to draw the warrants on the churchwardens for the salary due to Mr. Vesey, as he had gone to England "without Liberty." Under the compulsion of a mandate from King George I, "given at our Court of St. James's the nineteenth day of August, 1715," to Governor Hunter, the city vestry, at its meeting December 16, after receiving and reading a communication from the governor and the royal missive, debated "whether the Board should immediately proceed to the payment of the money mentioned in his Majesty's letter, or first examine into the truth of the suggestions of Mr. Vesey's Petition on which his Majesty's Lre was granted." With a single exception, that of Cornelius Lodge, it was decided "that Mr. Vesey be pleased to acquaint the Board with those affairs of the Church that called him home." The vestry of Trinity Church then sent a memorial to Governor Hunter, in which the facts were set forth and comments made upon the strange disregard of the King's command and the acts of Assembly governing the city vestry. Of the demand made by the city vestry it is said: "Nor is their request to our Rector, Mr. Vesey, less unreasonable to lay before their Board the affairs of the Church that called him home, the consequence of which would be the submitting her affairs to the judgement of persons that are not of her Communion." The church vestry assure the governor that "they doubt not but your excellency will take effectual care, that the just dues and maintainance of our Minister may be paid pursuant

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to the laws and his Majesty's royal commands." It was not until August, 1716, that the governor succeeded in his efforts to have the warrants drawn for Mr. Vesey's salary, which was soon after paid in full. This was the last contention of the church or of the rector with the civil authority.

Mr. Vesey's power and influence in the city and province were largely increased by his journey to England. As commissary he was diligent, and counselled the clergy judiciously as he visited their parishes. In 1722, in answer to the questions propounded by the Bishop of London to all of the colonial clergy, he says: "The extent of my parish is 14 miles in length and in it are supposed to be 1600 Families of English, Dutch and Jews, also 1362 Indian and Negro slaves, and for their conversion the Honourable Society appointed a catechist to instruct them in the principles of Christianity." The "Sacrament of the Lord's Supper was administered every six weeks," with an average attendance of one hundred communicants. The ordinary services were held "every Sunday, holiday, Wednesday and Friday in the year." The increase of congregations made necessary the enlargement of the church in 1722, and again in 1737, when it assumed the dimensions of one hundred and forty-eight feet in length and seventy-two in width. It is mentioned by contemporary writers as a well-proportioned, stately, and dignified edifice.

In 1733 political parties were sharply opposed to each other in the city of New York. The opposition to the Church of England and to the court party used the weekly "Journal," published by John Peter Zenger, as the vehicle of their satire and abuse. Among other writers for that paper was the Rev. Alexander Campbell, missionary at Brookhaven on Long Island. He considered himself superior to other of the clergy in the province, as having the friendship of Governor Cosby and his family. For some reason he fancied that he had been slighted by the rector of New York. Veiling his censure and malice under an attack upon the competency of Thomas Noxon to be clerk of the parish and master of the Charity School, he issued in 1733 a pamphlet filled with abuse of Mr. Vesey, in which he accused him of scandalous living, usury, unfair trading, neglect of duty, narrowness of mind, and deficiency of learning, and demanded the Bishop of London and vestry to remove him from his rectorship. Mr. Noxon replied in a broadside of "Observations" which were both caustic and acute. In

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his "Vindication" Mr. Campbell repeated, in an aggravated form, his accusations, and dwelt upon the greed for money which caused Mr. Vesey to renounce his Dissenting principles for the sake of the rich rectorship of New York. The clergy of the province united in a protest against the Brookhaven missionary, and requested the commissary to take official cognizance of it. In a letter to the Venerable Society, Mr. Vesey writes temperately of the occurrence, and in the following paragraph shows the falsity of the charge that he had ever been a Dissenter:

"I have been a communicant of the Church of England ever since I was 15 years old, and after I had my degree in the College of New England, by advice of some of our Churches (not being of age to receive Orders) I preached 6 months at Sag and 2 years at Hempstead in this Province, where, I presume, my Life and Doctrine were no disservice to our Church, and after 3 months in the Church at Boston, at the request of Mr. Miles and the Church Wardens; and then, being in the 24th year of my age, I was called, November 2d, 1696, by the Church Wardens and Vestry of the City of New York to officiate as minister pursuant to an act of Assembly, as will appear by the inclosed minute of said Assembly and Vestry. Accordingly, I departed hence for England, there was honored by the University of Oxford with the degree of Master of Arts, July 12, 1696. Ordained Priest ye 2d of August following, and the same year I returned to the City of New York." [*New York Transcripts, vol. ii, as quoted in Dix's History of Trinity Parish, vol. i, p. 105.*]

To this may be well added a note from the pastor of his boyhood, Rev. Samuel Myles, as given in the "Manuscripts of the Propagation Society," volume ix, page 360:

I should be wanting in my Duty to religion, and ye Rev'd Mr. Vesey, whose conversation and manner of life I have had certain knowledge of, from his Youth should I not embrace this opportunity of recommending him as a very worthy person to ye venerable Society, whose behaviour has been circumspect and unblamable, his conduct grave and prudent; his diligence unwearied in his ministerial function, and in a word thro' out his whole Course has been a pattern of the Christian Life and an honour of our Church. I therefore hope and pray that no misrepresentations and aspersions of such who to serve a turn

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make fair pretences, and Cover their abominable intentions with the most artfull dissimulation, may sully his reputation or prejudice his Interest in ye least. And in good hopes yt he shall receive all necessary encouragement and obtain a safe and quiet settlement for ye time to come I remain your most humble, most obedient, most faithful serv't.

SAMUEL MYLES.

Although Mr. Campbell was censured, removed from his mission, and disappeared from the province, the new currency given by him to the story of Mr. Vesey's defection from Dissent caused writers upon the history of the state and the city from that date to this to state it as a fact. It is only another evidence of the truth of the adage that an historical lie is the hardest to kill. Even so careful an investigator as Dr. George H. Moore, in his articles on the Church in New York in the "Historical Magazine," in 1867, takes the statement for granted. The Rev. Dr. Charles A. Briggs of the Union Theological Seminary published, in the "Magazine of American History" for January, 1885, a summary from his work on American Presbyterianism, then in the press, in which he repeated and expanded the old accusation, giving to Colonel Fletcher, "a bigot to the Episcopal form of Church Government," and the "able, genial, but crafty, Colonel Heathcote" the full credit for winning Mr. Vesey over, and thus betraying the Puritans, who with the Dutch formed the majority of the inhabitants of the city of New York. When Dr. Briggs's volume appeared in which the same accusations were made, it was subjected to a rigid examination by the Rev. Dr. Benjamin F. De Costa, a careful student of American history, who had in the course of his researches made discoveries of many forgotten documents. In the archives of the Propagation Society in London and at Fulham Dr. De Costa found full refutation under the signature of William Vesey. He investigated the family history, which corroborated the commissary's statements, and embodied the results of his research in his paper on the Church in New York read during the centennial celebration of the diocese in October, 1885, and in a fuller paper before the New York Historical Society in February, 1886. Dr. De Costa's conclusions were incorporated into Dr. Dix's "History of Trinity Parish," and form the basis for the fuller study which has been made in the preparation of this notice. Mr. Campbell's outburst was the last disturbance experienced by Mr. Vesey. His remaining years

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were passed quietly and busily in discharging his double duty as commissary and rector. He had the happiness of seeing growth in every parish in the province, and Trinity Church so well filled at every service that the building of a chapel of ease was seriously discussed and preliminary plans prepared. In his seventieth year his old-time vigour began to fail, and he left the details of parish work to his capable assistant, Mr. Charlton. In July, 1745, the wardens of St. Andrew's Church, Staten Island, who desired the commissary to investigate matters in that parish, wrote to the Venerable Society that "Mr. Vesey is grown ancient, infirm, and unable to travel." The last letter written by him to the Venerable Society was dated November 27, 1745. In it he takes this retrospect of his life:

"Rev'd. Sir, here I must beg leave to observe to you that in the year of Our Lord 1697 I was ordained by Dr. Compton the then Bishop of London, and sent here by his Lordship to officiate at Trinity Church in the City of New York; at which time, besides this Church and Chapel in the port, one church in Philadelphia, and one other in Boston, I don't remember to have heard of one building erected to the public worship of God on this northern continent of America, from Maryland, where the Church was established by a law of the Provinces, to the east-most bounds of Nova Scotia, which I believe in length is 800 miles. And now most of these provinces or colonies have many churches, which, against all opposition, increase and flourish, under miraculous influence of Heaven. I make no doubt it will give a vast pleasure to the Honble Society to observe the wonderful blessing of God on their pious cares and endeavours to promote the Christian Religion in these remote and dark corners of the world; and the great success that by the concomitant power of the Holy Ghost has attended the faithful labours of their Missionaries in the conversion of so many from the vile errors and wicked practices to the faith of Christ and the obedience of his Gospel." [*Manuscripts of the Propagation Society, quoted in Dix's History of Trinity Parish, vol. i, p. 230.*]

William Vesey entered into rest on Friday, July 11, 1746, in the seventy-second year of his age and the fiftieth of his ministry.

In the sermon preached by the Rev. Dr. Barclay, on the Twenty-fifth Sunday after Trinity, November 23, 1746, the Sunday after his induction, is this sketch of his predecessor. The original is now in the archives of Trinity Parish.

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“He was courteous and affable in his Deportment, Humble and Modest, meek and Gentle, whilst at the same time he retain’d an awfulness that commanded the Respect and veneration of all that convers’d with him. He was strictly just and honest in all his Dealings, most faithful and constant in his friendships for which he was most excellently Qualified by those Eminent vertues he was possess’d of.

“As to his Behaviour in Publick life in the Discharge of the several Duties of his Holy Function none of you can be Ignorant of his Fidelity unwearied Diligence and constant Application. For you have all known his Doctrine and manner of Life. His Discourses were Rational and Demonstrative clear and full of Light, Persuasive and moving; He always look’d upon himself as a Christian Preacher, and therefore as he fail’d not to impress the Practice of Moral Vertue, so he was careful to do Justice to Christianity, neither the weakness of his Body, nor the Infirmities that attended his advanced age, did hinder him from the Exercise of his Function even when he was so weak that he could scarce get up into the Pulpit by reason of the great Fatigue he underwent in visiting the Sick and Dying in the Late Contagious Distemper that afflicted this City, which greatly Impair’d his health and brought upon him that Distemper that put an end to his Life and Ministry together.” [*Sketch of Henry Barclay, by Joseph Hooper, The Church Eclectic, July, 1906, p. 255.*]

The fullest obituary of the first rector of Trinity Church was in the “New York Weekly Journal.” No copy of the number in which it appeared is known to be in existence, but the notice was copied into the records of Trinity Parish and thus preserved.

“Fryday Morning Last (after a lingering Indisposition) Departed this Life, in the 72d year of his age the Revd Mr. Commissary Vesey who was Rector of Trinity Church in this City from its first Building in the year 1697 to the day of his death. During which time he conscientiously performed the great Dutys of his office with Unwearied Diligence And Uncommon Abilities to the Generall Satisfaction and applause of all; and as he had been a great Instrument in promoting the Building and Settlement of the Church (when there were but few of the Established Religion here) so by the Blessing of God upon his pious and Earnest Endeavors he had the satisfaction to see the Congregation from time to time Increase, the Building enlarged and Beautified; and now at last the inward pleasure of leaving in peace

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and order one of the largest and finest Churches in America, with a very considerable congregation, who justly lament their almost Irreparable loss in him, who in his private life also was truly a good liver, of a grave, thoughtful, prudent and Discreet Disposition, yet very affable chearfull and Good Nature in his Conversation. A most Tender Affectionate Husband, a good indulgent Master, a faithful friend and Beneficient to all. His Corps was last Saturday Decently interred in the Family Vault attended by several gentlemen of his Majesty's Councill, most of the principal Magistrates and Chiefest of all the Inhabitants, and as he always lived a faithful Soldier and Servant to his great Lord and Master so he in his sickness with great Putience, Resolution and Constancy of Mind, and in his last moments (sensible) Chearfully Resigned his soul into his hand who summoned him hence to receive the eulogy mentioned in the Gospel, 'Well done thou good and faithfull servant enter thou into the joy of thy lord.'"

In the "New York Weekly Post Boy" for July 14, 1746, there was a brief announcement of the death of Mr. Vesey. In the number for July 31, 1746, this fuller notice appeared. The initials are those of Moses Clement, of whom no particulars are now available.

MR. PARKER,

It is desired from your Press that the Commemoration of a Faithful Follower of our Blessed Jesus, written herein, may be with the Occurrences to the Public inserted.

M. C.

In Coelis Divino Splendet Honore.

As the All-wise God hath bin pleased to take hence the Soul of the Reverend Mr. William Vesey, Rector of H. Trinity Church within the Limits of the City of New York, even from the complete Structure of its Foundation in the last Century; and Commissary to the Bishop of London in this remote part of his Lordship's Diocess: therefore it is proposed for piously perpetuating the remembrance of him so departed; Of which summarily. — This very excellent Pastor, through the course of nigh fifty years in his ministerial function, did credit, to assert truly, our Holy Religion, he having bin studious of that which the most expedite and useful Rules of practising all Christian Duties, from his lively sense thereof; and did like a Wise Steward of the Divine Mysteries dispense to Every One his Portion of such in due Season: So that his ac-

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count is now Honourable for his Glorious Reward in the Beatific Mansions. To recompense our loss and in part supply the want, we must expect of him, it will be the discreet and careful imitating of his great Virtues after his Death, as such we justly had reason to admire and praise the Most High for in his Life; which now at length being closed, we who survive him should do all possible Honour to his Memory, and thenceafter his bright Pattern, pass and end our Days in obediently doing the Will of God, so to be innocent and unblameable, as to qualify ourselves for that happy Commendation of Our Benign Saviour. — BLESSED is that Servant whom his Lord when he cometh, shall find so doing: as his Holy Evangelists have recorded, a Subject applicable to the Occasion of performing the Funeral Solemnity of this late Worthy Guide to be commemorated, and which before a numerous Audience, was the day after becomingly treated on.

Gloria sit omnis
DEO.

The following brief notice with its misprints is from the “New York Evening Post” for Monday, July 14, 1746:

New York

On Thursday last departed this Life the Rev^d William Vesey, rector of Trinity Church and commissary of the Province of New York in the seventy-second year of his age, and on Saturday was decently entered into the Family Vault; he has been a Preacher of the Gospel for this Fifty years; his Death is much lamented by most of his Congregation. [*The New York Evening Post*, No. 86, containing *Freshest Advices, Foreign and Domestick*, Monday July 14, 1746.]

The notice in the “Boston News Letter” for Thursday, July 24, 1746, read:

“On Friday morning last (after a lingering Indisposition) departed this Life in the 72^d year of his age, the Reverend Mr. Commissary Vesey, who was Rector of Trinity Church in this City, from its first building in the year 1697; to the Day of his Death; during which Time he conscientiously performed the great Duties of his Office with increased Diligence, and the common abilities to the general satisfaction and applause of all.”

Mr. Vesey was married in March, 1696, to Mary, a daughter of

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Captain Lawrence Reade, who came to New York in 1691 from St. Michael's, Barbados. He was a wealthy merchant and vestryman of Trinity Church. His son Joseph was also a merchant, and vestryman and warden of Trinity Church.

No children were born to the Rev. and Mrs. Vesey. After his death Mrs. Vesey married the Hon. Daniel Hoss, chief justice of the province. She died July 20, 1760. In an obituary in the "New York Mercury," Monday, July 28, 1760, it is said:

"Many and valuable were her good Qualities, as well moral as religious; as a Christian, she entertain'd just and exalted Sentiments of the Truths and Grace of the Gospel, and acquiesced in the divine Administration and Government with a becoming Reverence and Submission. Hence she was religious, pious, benevolent and exemplary in her Life and Manners; patient and resigned to the last tho' much afflicted, breathing after immortality and entirely weaned from every mortal Attachment. As a friend she was Constant, sincere, open, candid and impartial; as a Wife affectionate, discreet, obliging and complaisant, and in her whole Deportment affable, agreeable, amiable and courteous. At length, the Lamp of Life being quite exhausted, she obtained that Release from her bodily Infirmities, which she most ardently prayed for, and 'tis hoped now enjoys that Felicity, which is the End and Aim of every true Christian."

The only known publication of Commissary Vesey is the sermon preached at the funeral of Governor Lovelace. It was republished in the "Collections of the New York Historical Society" for 1880, page 323. The title-page of the original edition is:

"A Sermon Preached in Trinity Church in New York, in America, May 12, 1709. At the funeral of the Right Honourable John Lord Lovelace, Barron of *Hurley*, Her Majesties Capt. General and Governour in Chief of the Provinces of *New York & New Jersey*, and the Territories and Tracts of Land depending thereon in *America*, and Vice-Admiral of the same. By *William Vesey*, A. M. and Rector of the City of New York. Printed and Sold by *William Bradford* at the sign of the Bible in *New York* 1709."

The text was, "Mark the perfect and behold the upright, for the end of that man is peace." After a general consideration of the terrors of death, he described the good man and attributed his qualities to Lord Lovelace.

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Robert Jenney.

See notice on St. George's Church, Hempstead, Volume II, page 259, and also notice on page 34 in this volume.

James Wetmore.

See notice on page 38.

Thomas Colgan.

See notice on Grace Church, Jamaica, Volume II, page 279, also the notice on page 42.

Richard Charlton.

See notice on St. Andrew's Church, Richmond, Staten Island, Volume II, page 296.

Henry Barclay.

See notice in Volume I, page 7.

Samuel Auchmuty.

See sketch in Volume I, page 3.

Samuel Johnson.

See notice in Volume III, page 528.

Charles Inglis.

Charles, a son of the Rev. Archibald Inglis of Glen and Kilcarr, Ireland, was born in the rectory of that parish, in 1734. It is uncertain whether he graduated from Trinity College, Dublin. The narrow income of his father and the depressed condition of the Church of Ireland determined Charles to come to America while still a very young man. He became master of the Free School in Lancaster, Pennsylvania, under the auspices of the Rev. Thomas Barton, rector of the parish and missionary throughout that region. By him and others of the Pennsylvania clergy Mr. Inglis was encouraged to study for the holy ministry. He sailed for England in the autumn of 1758, and was made deacon and ordained priest by the Rt. Rev. Dr. Thomas Sherlock, Bishop of London. His license to officiate in the Plantations

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is dated December 24, 1758. He returned in the spring of 1759, after a very rough and long voyage. He had been assigned by the Venerable Society to Kent County, then one of the "three lower counties of Pennsylvania," as the present State of Delaware was called. It was thirty-three miles in length and ten in breadth, with a population of seven thousand, only one-third of whom professed any allegiance to the Church of England. He made his home at Dover, but served three other churches, which were distant seventeen or eighteen miles from that town in different directions.

In a letter to the Venerable Society under date of July 26, 1763, which may be found in Perry's "Papers relating to the Church in Delaware," page 112, he gives an interesting account of the results of his labours.

In November, 1764, he thus mentioned the prospect of his removal and the reasons which inclined him to consider the proposal favourably:

"You have heard, no doubt, by this time that I had an invitation lately to settle at New York, as the present Rector, Churchwardens, & Vestry of Trinity Church, in that City, probably wrote to the Society to have me fixed there as Catechist, in the room of the Rev^d M^r. Auchmuty, now Rector. The whole of that affair I shall lay before you, in as few words as possible.

"In February last, I was married to a most amiable, Excellent Woman, of the first family in the place. The unhealthiness of this Situation impaired her Constitution much, which was naturally delicate & tender; & this, joined to the bad State of Health I have had for some time past, made me think of Soliciting the Society for a Removal to a more healthy Mission. While I was deliberating on this, an Express brought me a Letter, on the second of August, from the Churchwardens of Trinity Church, in New York, wrote at the request of D^r. Barclay, their rector, 'requesting my assistance two or three 'Sundays, as D^r. Barclay was very ill & unable to officiate,' and as they were 'then looking out for another Minister, they hoped their Vestry ' & I would come to an Agreement, & that I would remain among 'them, if inclined to leave this Place.' This was entirely unsolicited by me, for I was not personally known to any of them, nor did I ever know they wanted another Minister.

"In consequence of their Request, I set out for New York the 11th of

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that month; but being unexpectedly detained a week in Philadelphia, which was in my way, they sent one of their Vestry to hasten me. But before I could set out, an account came of D^r. Barclay's Death. Embarrassed at this Event, I intended to return without proceeding further, as I judged the church must have been in some confusion. However, D^r. Smith, the worthy Provost of the College in Philadelphia, advised me to proceed, & promised to go with me. Accordingly, we set out, and reached New York the 24th. There I staid & officiated two Sundays. During this Interval, a vestry was called. M^r. Auchmuty was chose Rector. I was chose assistant to him, & catechist, provided the Society approved of me for that office. I accepted their offer, in case the Society would appoint me Catechist, for I would by no means leave their Service. When this was done, I set out with D^r. Smith for home, intending speedily to return to New York, stay a few Sundays there, & afterwards continue here till spring, & by that time the Society's Pleasure could be known.

“On my return home, I found the utmost discontent among my people at hearing of my intended Removal. This, with the Inconveniences to the Mission which must attend my removal at this Juncture, staggered me much. Nor could anything have induced me to persist in my resolution but my anxiety for a person's health, whose Life & happiness were dearer to me than my own.

“About 3 weeks after my return home, M^{rs}. Inglis was taken with a violent Bilious Fever, which baffled every Effort to stop it, & on the 13th of October put an end to her Life. This Melancholy Event made a great change in the state of my affairs. My people renewed their Solicitations to continue among them, as the principal cause of my going away was now removed. The Congregation of Duck Creek declared they would lay aside all thoughts of finishing their Church if I removed, tho' the windows are now glazed. The Congregations of S^t. Paul's & Christ church grew sullen & would do nothing.” [*Perry's Papers relating to the Church in Delaware*, p. 115.]

At length the persistence of the members of Trinity vestry, and the certainty that he would never recover his spirits while in Dover, inclined Mr. Inglis to accept the renewed election on June 7, 1765, as assistant and catechist in Trinity Church. He found congenial friends in New York, and with the Rev. Samuel Seabury of Jamaica and the Rev. Thomas Bradbury Chandler of Elizabeth Town he formed

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enduring friendships. In the meetings of the Voluntary Conventions of the clergy he took an active part.

He realized the pressing need of an American Episcopate, and formulated an intelligent plan for it. In a letter to Dr. White, October 22, 1783, he thus comments on "The Case of the Episcopal Churches," which had been issued in the previous year by the rector of Christ Church, Philadelphia :

"Some years since, I drew up a Plan for an American Episcopate, which met with the Approbation of several of the most respectable Characters in England, as well as America. Give me leave to transcribe a few Extracts from it, which will partly convey my Sentiments on the Subject. It was proposed in that Plan —

"That two or more Protestant Bishops of the Church of England be appointed to reside in America.

"That they are not to have any temporal authority whatever, nor interfere with the Rights or Emoluments of Governors.

"That their proper Business shall be to Ordain and Superintend the Clergy, and Confirm such as chuse to be Confirmed.

"That they may hold Visitations, assemble the Clergy of their respective Dioceses in Convocations, where the Clergy shall be their Assessors or Assistants ; and that in those Convocations such matters only shall be transacted as relate to the Conduct of the Clergy, or to the Order and Government of the Churches.

"That they be vested with Authority to censure delinquent Clergymen according to the Nature of their Offence ; and to proceed even to Deprivation, in cases which may require it, after a regular Trial ; the Courts in which such Trials are held, to consist of the Clergy of the Provinces respectively where the Delinquent Persons reside ; and the Bishop pronounce the sentence of Deprivation, according to Canon 122.' " [*Perry's Half Century of the Legislation of the American Church*, vol. iii, p. 264.]

In the controversy which arose over the sermon of the Rt. Rev. Dr. Ewer, Bishop of Llandaff, preached before the Venerable Propagation Society at the anniversary meeting in the Church of St. Mary le Bow, London, Friday, February 20, 1767, Mr. Inglis used his pen with much effect in a "Vindication" against the attacks of the Congregationalist, Dr. Charles Chauncy of Boston, the Presbyterian, William Livingston of New York, and others, who needlessly feared

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the introduction of Bishops as a menace to the liberty of the people. In the same year Dr. Chandler published "An Appeal to the Public in Behalf of the Church of England," in which he showed that the American Bishops were to exercise only spiritual functions, which provoked a storm of opposition. Mr. Inglis came loyally to the support of his friend, although his letters and essays were published anonymously in the New York and Philadelphia papers. As the colonies grew more excited, and broadsides, pamphlets, and letters against the Church of England and the Crown were published, Mr. Inglis, with his friends, Dr. Chandler, Mr. Seabury, and Mr. Wilkins, then a judge in Westchester County, made a compact to watch closely "all publications and to obviate the evil influence of such as appeared to have a bad tendency by the speediest answers." "Free Thoughts upon the Congress" and "Letters of a Westchester Farmer" were a part of Mr. Seabury's contribution; while "Plain Truth," by Mr. Inglis, in reply to "Common Sense," by Thomas Paine, had the distinction of being publicly burned in New York City by the Sons of Liberty.

Mr. Inglis was careful and exact in his parochial duties. He won the esteem of Dr. Auchmuty and the respect of his parishioners. By the death of Dr. Ogilvie, in November, 1774, he became the senior assistant minister, and in a memorial sermon paid a tribute of affection to his distinguished colleague.

On the attitude of the loyalists, Professor William Jones Seabury justly remarks in his "Memoir of Bishop Seabury," page 133:

"It has too often been overlooked that up to, and throughout the Revolution, men were simply differing as to the proper determination of *open* questions: and it has been in consequence too easily assumed that the success of one party not only determined those differences, but also proved that they always had been determined, and had been binding in right and conscience upon every member of the community, all the while. Hence these were traitors, and those were patriots. Always, however, there was difference of opinion; and it is more than doubtful whether the so-called patriotic opinions were ever held by the majority of all the Colonists. That such was the case in some places was no doubt true; but that it was so in all places would be difficult to prove, and I believe never has been proved. Certainly in the Province of New York there was very reasonable ground for the feeling of those who stood by the existing order, that the opposition was main-

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tained by a faction which made up in noise what it lacked in numbers. And again it is not always considered that these differences of opinion related not merely to particular measures, but also principles much deeper than those of mere expediency, and such as concerned not only the integrity of the British Empire, but even the preservation of any kind of government. And more than all it ought to be remembered by those who stand for liberty, that nothing can be more abhorrent to a free man than the meddlesome assumption of authority by those who are but fellow citizens under the same government, and thus have no more right over him and his actions, than he has over them and their actions."

The entry of the Continental Army into the city of New York, April 13, 1776, and the establishment of his headquarters at Richmond Hill by General Washington, caused consternation among the supporters of the British Crown. Many fled from the city with all their portable property, and placed their families in towns remote from the march of the contending armies. Dr. Auchmuty, then in failing health, went with his family to New Brunswick, New Jersey, and Mr. Inglis, after taking his wife and children to the home of relatives at New Windsor on the Hudson River, retired to Flushing. As he could not conscientiously omit the prayers for the King and Royal Family, the parish church and chapels were closed. In a letter to the Rev. Dr. Hind, the Secretary of the Venerable Society, written from New York, October 31, 1776, Mr. Inglis says:

"Upon General Howe's departure from Boston to Halifax, early in the last Spring, the rebel army was drawn to this city, which they fortified in the best manner they could, expecting it would be attacked. Most of the inhabitants, warned by these symptoms of the gathering storm, moved into the country, and carried their valuable effects with them. Among others, I moved my family, consisting of a wife and three small children, seventy miles up the Hudson River where they still remain, that part of the country being yet possessed by the rebels. Dr. Auchmuty the rector, being much indisposed during the Spring and Summer, retired with his family to Brunswick, in New Jersey; and the care of the churches in his absence of course devolved on me as the oldest assistant—a situation truly difficult and trying in such times, especially as the other assistants were young and inexperienced, though very loyal and otherwise worthy young men. About the middle

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of April, Mr. Washington, commander-in-chief of the rebel forces, came to town with a large reinforcement. Animated by his presence, and I suppose encouraged by him, the rebel committees very much harassed the loyal inhabitants here and on Long Island. They were summoned before those committees, and upon refusing to give up their arms and take the oaths that were tendered, they were imprisoned or sent into banishment. An army was sent to Long Island to disarm the inhabitants who were distinguished for their loyalty. Many had their property destroyed, and more were carried off prisoners. It should be observed that members of the Church of England were the only sufferers on this occasion. The members of the Dutch church are very numerous there, and many of them joined in opposing the rebellion, yet no notice was taken of them, nor the least injury done to them. About this time Mr. Bloomer administered the sacrament at Newton, where he had but four or five male communicants, the rest having been driven off or carried away prisoners. At this present time there are many hundreds from this city and province prisoners in New England; among them the mayor of New York, several judges and members of his Majesty's council, with other respectable inhabitants.

“Soon after Washington's arrival he attended our church; but on Sunday morning, before divine service, one of the rebel generals called at the rector's house (supposing the latter in town), and not finding him, left word that he came to inform the rector that General Washington would be at church and would be glad if the violent prayers for the king and royal family were omitted. This message was brought to me, and, as you may suppose, I paid no regard to it.

“On seeing that General, not long after, I remonstrated against the unreasonableness of his request, which he must know the clergy could not comply with, and told him further, that it was in his power to shut up our churches, but by no means in his power to make the clergy depart from their duty. This declaration drew from him an awkward apology for his conduct, which, I believe, was not authorized by Washington. Such incidents would not be worth mentioning, unless to give those who are at a distance a better idea of the spirit of the times. May 17th was appointed by the congress as a day of public fasting, prayer and humiliation throughout the continent. At the unanimous request of the members of our church who were then in town, I consented to preach that day, and, indeed, our situation made

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it highly prudent, though a submission to an authority that was so far usurped was exceedingly grating and disagreeable. In giving notice the preceding Sunday, I only mentioned that there would be a sermon the ensuing Friday, which was the 17th, without saying anything of the reason or by what authority. It was exceedingly difficult for a loyal clergyman to preach on such an occasion, and not incur danger on the one hand, or not depart from his duty on the other. I endeavoured to avoid both, making peace and repentance my subject, and explicitly disclaiming having anything to do with politics. This sermon, in the composition of which I took much pains, I intend to publish, for various reasons, should I be able to recover it from the place where it is now, with all my books and papers in the country. The several churches in this province (except two where the clergymen thought they might without danger omit service), and so far as I can learn, through all the thirteen united colonies, as they are called, were opened on this occasion.

“Matters now became critical here in the highest degree. The rebel army amounted to nearly 30,000. All their common and military stores were drawn hither, and they boasted that the place was impregnable. The mortifications and alarms which the clergy met with were innumerable. I have frequently heard myself called a Tory, a traitor to my country, as I passed the streets, and epithets joined to each, which decency forbids me to set down. Violent threats were thrown out against us, in case the king were any longer prayed for. One Sunday, when I was officiating, and had proceeded some length in the service, a company of about one hundred armed rebels marched into the Church with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them but went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for near fifteen minutes, till, being asked into pews by the sexton, they complied. Still, however, the people expected that when the collects for the king and royal family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without an accident. Nothing of this kind happened before or since, which made it more remarkable. I was afterwards assured that something hostile

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and violent was intended ; but He who stills the raging of the sea, and madness of the people, overruled their purpose, whatever it was.

“In the beginning of July, independency was declared : as this event was what I long expected, I had maturely considered, and was determined, what line of conduct to pursue. General Howe had arrived some time before from Halifax, as did Lord Howe from England. They had taken possession of Staten Island, where the fleet lay in sight of this city, at the distance of nine miles ; and only waited for the arrival of the fleet from England, to make a descent and reduce New York. This circumstance pointed out still more clearly what part I should act. However, I thought it proper to consult such a vestry as were in town, and others of the congregation, and have their concurrence ; and I must do them the justice to say, that they were all unanimous for shutting up the churches ; and chose rather to submit to that temporary inconvenience, than by omitting the prayers for the king, give that mark of disaffection to their sovereign.

“To have prayed for him, had been rash to the last degree, — the inevitable consequence had been a demolition of the churches, and the destruction of all who frequented them. The whole rebel force was collected here, and the most violent partisans from all parts of the continent. A fine equestrian statue of the king was pulled down and totally demolished, immediately after independency was declared. All the king’s arms, even those on signs of taverns, were destroyed. The committee sent me a message, which I esteemed a favour and indulgence, to have the king’s arms taken down in the Church, or else the mob would do it, and might deface and injure the Churches. I immediately complied. People were not at liberty to speak their sentiments and even silence was construed as a mark of disaffection.

“Things being thus situated, I shut up the churches. Even this was attended with great hazard ; for it was declaring in the strongest manner, our disapprobation of independency, and that under the eye of Washington and his army.” [*Perry’s History of the American Episcopal Church*, vol. i, p. 460.]

Upon the withdrawal of the American army after the defeat on Long Island, August 27, 1776, and the reoccupation by the British under Lord Howe, the churches were again opened. Mr. Inglis took his full share of the services and the extra work entailed by visiting the British soldiers and the refugees from all parts of the colonies who had

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flocked into the city. Upon the death of Dr. Auchmuty in March, 1777, which was the result of cold and exposure on his return to the city after the fire of September, 1776, in which the parish church and rectory were burned, Mr. Inglis was elected rector, March 20, 1777. The Bishop of London, Dr. Robert Lowth, in a letter to the vestry thus commends their choice:

“I know Mr. Inglis to be a person of the most eminent abilities, of great judgment, integrity and piety, of unshaken Loyalty & firm perseverance in his duty; as he has fully shown by his late exemplary behaviour in the severest trials, by which he has merited the highest honours which the country has to bestow upon him.” [*Dix's History of Trinity Parish*, vol. i, p. 413.]

He was duly inducted into the rectorship, under the mandate of Governor Tryon, by Elias Desbrosses, the senior warden, “by placing his hand on the wall of the said Church, the same being then a ruin.”

When the issue of the war was no longer doubtful, Dr. Inglis determined that his duty called him to cast in his lot with the loyalists who were emigrating to New Brunswick and Nova Scotia. Owing to his loyalty to the oaths he had taken at his ordination, his property had been confiscated, he himself was under attainder, and in September, 1783, he lost his second wife, to whom he had been devotedly attached. He therefore presented his resignation to the vestry, which was immediately accepted.

On Sunday, October 26, 1783, he preached in St. George's and St. Paul's Chapels his farewell sermon, from II Corinthians xiii. 11, and sailed soon after for Halifax.

Services had been held intermittently at Annapolis Royal and other places by missionaries of the Venerable Society or royal chaplains since the final cession of the island to Great Britain in 1713, by the Peace of Utrecht. The parish of St. Paul's, Halifax, had been organized in 1759. The Rev. Dr. John Breynton was the first rector, and remained in office until 1789. At the time when Dr. Inglis reached Halifax the missionary work was in a progressive condition, and had been aided by several clergymen from New England. Dr. Inglis remained only a few weeks in Halifax, since in 1784 we find him in England, where he renewed his intimacy with his friends, Dr. Seabury, then seeking the Episcopate at the hands of the English Bishops, and Dr. Chandler, whose long exile in England was termi-

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nating. When Bishop Seabury sailed for America in January, 1785, he entrusted to the care of Dr. Inglis the designing of a mitre, the first to be used by any Anglican Bishop for nearly two hundred and fifty years. The infirmities of Dr. Chandler caused him to decline the nomination by the Archbishop of Canterbury to the See of Nova Scotia, which was created by royal patent in 1786. He suggested the name of Dr. Inglis, who accepted, and was consecrated at Lambeth Palace Chapel on Sunday, August 12, 1787, by the Most Rev. John Moore, Archbishop of Canterbury, assisted by the Rt. Rev. John Thomas, Bishop of Rochester, and the Rt. Rev. Beilby Porteus, Bishop of Chester. His diocese included all the British possessions in America, which then extended to Lake Superior. His first visitation in 1788 was through Nova Scotia and New Brunswick. He travelled over seven hundred miles and confirmed five hundred and twenty-five persons. As a result of his visits, churches which had long remained unfinished were completed, properly furnished, and new ones built where needed. On June 11, 1789, he commenced his first visitation in the Province of Quebec, which included every place where there was any prospect of forming a parish of the Church of England. The Rev. Philip Toosey was stationed at Quebec and appointed the Bishop's commissary. Here he confirmed one hundred and thirty persons. At Montreal, where the "Protestants" were estimated at two thousand, he confirmed one hundred and seventy, and appointed the Rev. James Marmaduke Tunstall missionary in that city. Bishop Inglis soon had the satisfaction of knowing that the Church of England was taking firm root in Canada. His visitations were continued until 1793, in which year the Diocese of Quebec was constituted, and the Rev. Dr. Jacob Mountain consecrated as its first Bishop.

When in March, 1783, several of the loyalist clergymen met in the city of New York to formulate plans for the realization of an American Episcopate within British territory, the establishment of a college was made part of them. The earliest proposition was that King's College should be transferred from New York to Nova Scotia or New Brunswick. In one of his first letters after his consecration Bishop Inglis wrote:

"One great object of my appointment is to ordain candidates for holy orders, to supply vacant churches with clergymen, who cannot be supplied from Europe. But if there is no seminary we cannot

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expect any to be duly educated and qualified for orders; and consequently none can be ordained, so that, in fact, the want of a seminary will totally defeat, in this respect, one principal object which government had in view, by appointing a bishop, as well as the benefits thereby intended for the Church of England." [*Eaton's Church in Nova Scotia*, p. 194.]

In a letter to the Archbishop of Canterbury written December 26, 1787, he informs His Grace that the Assembly of the province had voted £400 for an academy.

The place chosen for the school then authorized was Windsor. It was opened November 1, 1788, under the principalship of Archibald Peane Inglis, a nephew of the Bishop, in the house of Mrs. Susannah Franklin. Mr. Inglis was soon succeeded by William Cochran, who had been professor of Greek and Latin in King's College, New York City. In 1789 an act establishing a college was passed by the colonial legislature, with a yearly grant of four hundred and forty-four pounds, eight shillings, and ten pence, halfpenny, current money of Nova Scotia. A grant of five hundred pounds for the purchase of property and erection of buildings in Windsor was also made. A temporary president and professor were to be elected by the governor. The college buildings were commenced in 1790. The site chosen was a pleasant slope near the Avon River, and outside the limits of the town. King's College was chartered May 12, 1802. Its first governors were Sir John Wentworth, the lieutenant-governor, Bishop Inglis, Judge Alexander Crooke of the Court of Vice-Admiralty, Richard John Uniacke, speaker of the House and attorney-general, Benning Wentworth, provincial secretary; four others, one of whom was the president of the college, were to be elected by the governors. An imperial grant of a thousand pounds was made, which was continued until 1834. The first president was the Rev. Dr. William Cochran. Among his successors have been Dr. T. Cox, Dr. C. Porter, Dr. G. McCawley, Dr. J. Dart, Canon Brock, Dr. C. Willetts. King's College has educated many of the clergy for Canada and the Maritime Provinces, as well as men distinguished in civic and political life. Bishop Inglis watched over it carefully, and its original statutes bore the impress of his sound common sense and educational knowledge. In May, 1809, the Bishop was made a member of His Majesty's Council for Nova Scotia, his place to be next after the chief

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justice. The Bishop continued his work until he was eighty years old. In his old age he spent much of his time at Aylesford, where he had a country seat named Clermont. He died at Halifax, February 24, 1816. Upon the walls of St. Paul's Church in that city is a mural tablet with this inscription, written by his son-in-law, Chief Justice Haliburton, as given in Brigstocke's "History of Trinity Church, St. John, New Brunswick," page 49 :

SACRED TO THE MEMORY OF
THE RIGHT REVEREND AND HONORABLE
CHARLES INGLIS, D.D.,
THIRD SON OF THE REV. ARCHIBALD INGLIS, OF GLEN AND
KILCAR, IN IRELAND.
BISHOP OF NOVA SCOTIA AND ITS DEPENDENCIES,
WHOSE SOUND LEARNING AND FERVENT PIETY, DIRECTED BY
ZEAL ACCORDING TO KNOWLEDGE,
AND SUPPORTED BY FORTITUDE UNSHAKEN AMIDST PECULIAR TRIALS
EMINENTLY QUALIFIED HIM FOR THE ARDUOUS LABORS OF THE
FIRST BISHOP
APPOINTED TO A BRITISH COLONY.
THIS STONE IS RAISED BY FILIAL DUTY AND AFFECTION, IN GRATEFUL
REMEMBRANCE OF EVERY PRIVATE VIRTUE
THAT COULD ENDEAR A FATHER, AND A FRIEND,
OF THE ABILITY, FIDELITY, AND SUCCESS, WITH WHICH HE WAS
ENABLED, BY THE DIVINE BLESSING, TO DISCHARGE
ALL HIS PUBLIC DUTIES.
THE GENERAL PROSPERITY OF THE CHURCH IN HIS DIOCESE, THE IN-
CREASE OF HIS CLERGY, AND THE PROVISION FOR THEIR SUP-
PORT, THE ESTABLISHMENT OF A CHARTERED COLLEGE,
AND THE ERECTION OF MORE THAN TWENTY
CHURCHES, ARE THE BEST MONUMENT.
OBIT ANNO SALUTIS, 1816 ; AETATIS 82.

In a sermon preached in the centennial year of the establishment of the Colonial Episcopate in Westminster Abbey, the Rt. Rev. Dr. Perry, Bishop of Iowa, said :

"Gathering his clergy together for counsel and personal knowledge, the Bishop of Nova Scotia proved himself to be a Missionary Apostle by the wisdom of his charges, and sermons, and the magnetism of

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his personal interest in each one, who had been placed under him in the Lord. In long and most wearisome visitations he visited, so far as was in his power, the various portions of his almost illimitable See, and till the close of a long and honoured life he maintained that character for devotion, that reputation for holiness, that fervour of ministrations, that faithfulness in every good word and work, which should characterize the 'good man, full of the Holy Ghost and of faith.' Nor was this all. Through his long and earnest labours, ended only when the summons came to depart and be at rest, 'much people were added to the Lord.' A church was organized; a college was founded and built up to a measure of efficiency and success. The institutions of religion and learning were thus established and supported. The preaching of the Word and the ministration of the Sacraments were provided for the crowd of exiles who, in their devotion to Church and State, had exchanged their American homes for the bleak shores of Nova Scotia, and for the frontier settlers, in the dense forests of New Brunswick and Quebec. Thus, through unremitting labours, blessed by God, ere the life of the first Colonial Bishop was ended, there had been set on foot measures, for the development of the Church of Christ in the northern portions of the American Continent, which shall act, and react for good, till time shall be no more." [*Brigstocke's History of Trinity Church, St. John, New Brunswick*, p. 46.]

Charles Inglis married in February, 1764, Mary, a daughter of Captain Benjamin and Mary Vining of Dover, Delaware, who died October 13, 1764, leaving no children. On May 31, 1773, Mr. Inglis married Margaret, a daughter of John and Margaret (Ellison) Crooke of Ulster County, New York. His father-in-law, Mr. Crooke, was a large land-owner in that county, was its surrogate, and filled other offices. Mrs. Crooke was a daughter of Thomas and Margaret (Garabrant) Ellison of New Windsor, New York. The children of Charles and Margaret (Crooke) Inglis were:

CHARLES, born in 1774; died January 20, 1782.

MARGARET, born in 1775; died July 5, 1841. She married Brenton Haliburton, afterward chief justice of Nova Scotia. He died July 16, 1860, aged eighty-six years.

ANNE, born in 1776; died July 4, 1827. She married the Rev. George Pidgeon, rector of Trinity Church, Fredericton, New Brunswick. He died May 6, 1818, aged fifty-seven years.

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JOHN, born December 8, 1777; died October 27, 1850. He married Elizabeth, a daughter of Hon. Thomas and Jane (Allan) Cochran. Their sixth child, and second son, was General John Eardley Wilmot Inglis, known as the hero of Lucknow, which city he defended in the Indian rebellion in 1857. Dr. John Inglis was the third Bishop of Nova Scotia, from 1825 to 1850.

Judge Haliburton thus describes and characterizes Bishop Inglis:

“In respect to his personal appearance, his countenance was intelligent; his figure light and active; his manners were those of a gentleman of the old school, dignified but not formal. In society he was cheerful and communicative, and, on proper occasions, displayed his conversational powers with energy. But, though deeply read, he had no tinge of pedantry. Although he mixed freely and pleasantly in society, his library (and he had an excellent one) was his home, in which he spent most of his hours. He was a widower when I first knew him, and his children were then young. When they grew up to a more companionable age, it was his delight to associate with and instruct them; and I still dwell with pleasure upon the recollection of the winter evenings when he gathered us all in his study, and read to us, sometimes from Prideaux, and at others, from secular, but always instructive, authors.

“He was a powerful preacher, and particularly severe upon lukewarmness and indifference. He enforced the peculiar doctrines of Christianity with more energy than was usual in that day, when Philosophy and mere Morality had usurped most of our pulpits. But he never severed the fruit of good works from the root of faith; and perhaps many of his sermons would be deemed to dwell too much upon works and too little upon faith, by some pious Christians of the present age. It was, however, really imperative upon the preacher, at that day, to rebuke with severity the prevailing laxity of morals, and to dwell much upon the vices of profane swearing, drunkenness, &c., which then pervaded all ranks of society to a degree which can scarcely be credited by those who did not witness them. The youth of that period were led to believe that it was manly to swear and practise other kindred vices, and most of their seniors would laugh at any scruples they might express upon such misdeeds. Under such circumstances, serious and pious preachers often felt that it was more necessary to as-

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sail practical wickedness than to enforce doctrinal truth, on the ground that the forsaking of open sin was the first step towards the acceptance of an offered Saviour; and thus did men, whose views were not otherwise than evangelical, pave the way for the more strongly marked evangelical preachers of the present day.

“As Dr. Inglis was the first Bishop appointed to a British Colony, he had many difficulties to contend with which required both energy and prudence to meet. He, however, showed himself always adequate to any exigency, and has left an enduring impress of his own character upon the Diocese over which he presided.” [*Sprague's Annals*, vol. v, p. 190.]

The chief publications of Bishop Inglis are:

An Essay on Infant Baptism in which the Right of Infants to is from Scripture and Confirmed by the Practice of the four first Centuries. New York: Hugh Guine. 1768. 8vo

A Vindication of the Bishop of Landaff's Sermon from the gross Misrepresentations and abusive Reflections, contained in Mr. William Livingston's Letter to his Lordship: With some additional Observations on certain Passages in Dr. Chauncey's Remarks, &c. By a Lover of Truth and Decency.

“Quid verum atque decens curo et rogo, et omnis in hoc sum.”

Horace.

*“Non equidem hoc studeo bullatis ut mihi nugis
Pagina turgescat dare pondus idonea fumo.”*

Persius.

New York: Printed by J. Holt at the Exchange. M,DCC,LXVIII. 8vo, pp. viii, 82

Sermon occasioned by the Death of John Ogilvie, D.D., New York, 1774. 8vo, pp. 30

Plain Truth: Addressed to the Inhabitants of America, containing Remarks on the late Pamphlet entitled *Common Sense*. Written by Candidus. Philadelphia, 1776

A Sermon on Philip. iii. 20, 21. Occasioned by the Death of Samuel Auchmuty, D.D., Rector of Trinity Church, New York. Preached March 9, 1777, by Charles Inglis, A.M. Published by particular Desire. 8vo

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The Christian Soldier's Duty, Briefly delineated, in a sermon preached at King's Bridge, September 7, 1777, before the American Corps, newly raised for his Majesty's Service

Letters of Papinian: In which the Conduct Present State and Prospects of the American Congress are examined. New York: 1779; London: J. Wilkie. MDCCLXXIX

The Duty of Honouring the King, explained and recommended: in a sermon preached in St. George's and St. Paul's Chapels, New York, on Sunday, January 30, 1780. Being the anniversary of the Martyrdom of King Charles I. By Charles Inglis, D.D., Rector of Trinity Church, New York

Sermon preached before the Grand Lodge, New York. 1783

A Farewell Sermon preached at St. George's and St. Paul's Chapels, in the city of New York, October 26, 1783. By Charles Inglis, D.D., Rector of the Parish of Trinity Church in the city of New York. London, 1784

Steadfastness in Religion and Loyalty recommended in a Sermon preached before the Legislature of His Majesty's Province of Nova Scotia. — April 7, 1793. By the Right Reverend Charles, Bishop of Nova Scotia. Halifax: Printed by John Howe. MDCXCIII. 8vo, pp. 34

Dr. Inglis's Defence of his Character against certain False and Malicious Charges contained in a Pamphlet entitled A Reply to Remarks on a Vindication of Governor Parr and his Council &c. London. Printed in the year 1784. 8vo, pp. 15

A Charge delivered to the Clergy of the Diocese of Nova Scotia at the Primary Visitation holden in the Town of Halifax . . . June 1788. Halifax, 1792. 8vo, pp. 62

A Charge at the Triennial Visitation, Town of Halifax. Halifax, 1792. 4to

A Charge . . . June and August 1803. Second edition. Halifax, 1804

The Claim and Answer with the Subsequent Proceedings in the case of the Right Reverend Charles Inglis, under the sixth article of the Treaty . . . His . . . Majesty and the United States. Philadelphia: Printed by R. Aitken. MDCXCIX. 4to, pp. 118 (1)

Sermon . . . at Halifax, 25 April, 1794, the Day appointed; . . . for

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a General Fast and Humiliation in H. M. Province of Nova Scotia.
Halifax, 1794. 8vo

The "Memorial," prepared by Mr. Inglis in 1770, was published from a draft preserved in the Bishop's family in Nova Scotia, by Dr. Edward B. O'Callaghan, in the "Documentary History of New York," volume iv, pages 1089-1117, Albany, 1851, under this title:

A Memorial concerning the Iroquois or Five Confederate Nations of Indians in the Province of New York, in which their Present State numbers and situation are set forth; Arguments why Government should interpose for their conversion to Christianity and reduction to a civilized state are adduced. A plan for their conversion is laid down; Circumstances which promise success to such an attempt at this time are pointed out and some objections to the Design are obviated. Humbly addressed to the Right Honourable the Earl of Hillborough, by Charles Inglis, of Trinity Church, New York

John Ogilvie.

John, a son of Lieutenant William Ogilvie of the British army, was born in or near the city of New York about 1722. The family was one of the most noted in Scotland. In the branch to which Lieutenant Ogilvie belonged were several members of the nobility of North Britain, particularly the Earls of Finlater and Seafield. The young lad entered Yale College in 1745, and was graduated with honour in 1748. While in college he came under the influence of Dr. Samuel Johnson, as many other students did at that time. Through the doctor's influence he determined to study for the holy ministry, and early in 1748 was appointed lay reader at St. Paul's, Norwalk, Connecticut, in succession to Jeremiah Leaming, who had gone to England for holy orders in 1747 under an appointment to be master of the Kay School at Newport, Rhode Island, and assistant to the Rev. James Honyman. Referring to John Ogilvie, John Belden and William Johnson, the churchwardens at Norwalk, say in a letter of March 5, 1748, to the Venerable Society:

"And since Mr. Leaming, who is truly a worthy gentleman, for whom we have a sincere regard, has, however, thought best to leave us, having some other views, we are very thankful to the Society for

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committing us to the care of the Reverend Mr. Lamson, whose labours are always very acceptable to us when he can attend here; but as this cannot be very frequently, by reason of the distance and his extensive charge, we have, with the approbation of the Rev. Clergy, unanimously agreed with Mr. John Ogilvie to read the service of the Church, with a view of his settling in the ministry among us, and obliged ourselves to pay him fifty pounds, New-York money, per annum, equal to three hundred pounds in our unsettled currency, and he is now, with the approbation of our Reverend Clergy, reading the liturgy and sermons among us to our entire satisfaction. What, therefore, we beg leave to ask of this venerable Society is, that, as we have thus endeavoured to our utmost to qualify ourselves for a mission, they would be graciously pleased to erect us into a mission, and give leave to the Reverend the Clergy to reecomend the said Mr. John Ogilvie, as soon as may be, for holy orders; and that he may be appointed missionary for this town, together with Ridgefield, which desired to be joined with us, and we shall be most humbly thankful for any salary which this venerable Society, according to their wonted goodness, shall please to grant to them.” [*Hawks and Perry, Connecticut Church Documents, vol. i, p. 239.*]

John Ogilvie, being gifted with a sweet, melodious voice, having charming manners, and being unusually well informed, soon won the hearts of the people of the parish. In the winter of 174⁸/₉ he sailed for England, bearing with him letters of commendation from Dr. Samuel Johnson and the other clergy of Connecticut, as well as one from Dr. Henry Barclay of Trinity Church, New York, to the Bishop of London, dated New York, January 2, 174⁸/₉, in which he says:

“‘I have engaged the bearer hereof, Mr. John Ogilvie, to undertake the mission to Albany and the Mohawk Indians, if your Lordship shall find him duly qualified for Holy Orders.’ After stating his literary qualifications and Dr. Johnson’s knowledge of him, he continues: ‘I look upon him as the best qualified for the Indian Mission of any person I could have found on account of his speaking the low Dutch language, which I found very useful to me, both on account of its conformity to the Indian in pronunciation as well as the service I was thereby enabled to do to a considerable number of the Dutch inhabitants who are entirely destitute of religious instruction.’” [*Hooper’s History of St. Peter’s Church, Albany, p. 86.*]

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Mr. Ogilvie was received with great kindness, and pursued under the direction of the Bishop of London, Dr. Sherlock, a short course in divinity. This was the usual requirement for candidates from the American colonies. He was made deacon March 7, 1749, and ordained priest April 2 of the same year by that prelate. Mr. Ogilvie seems to have taken ample time to visit his relations, and did not, so far as is known, officiate anywhere until he baptized at Southwark, "June 9, 1749, Robert, son of William and Elizabeth Harris." This is the first entry in a manuscript book of forty folio pages, upon the first page of which is this title: "A Register of Christenings and Marriages Kept by the Rev. John Ogilvie commencing June y^e 9th 1749." It is now, through the gift of Dr. Ogilvie's descendant, the late Cornelius Comstock, in the archives of Trinity Church, New York, and a copy is in the archives of St. Peter's Church, Albany. Mr. Ogilvie reached New York in the fall of 1749, and on November 5 baptized "Cornelius, son of Elias and Mary de Greushe." He spent the winter in the vicinity of New York, officiating several Sundays at Norwalk, where the people felt aggrieved that he should desert them for the Mohawks. Early in the spring Mr. Ogilvie went to Albany, and preached his first sermon as incumbent of St. Peter's Church on April 1, 1750. Owing to the continuous war with France and the dreaded attacks of the Indians who fought for the French, the vacancy of four years had been a time of confusion for the parish. With the restoration of quiet, there was a sure confidence of a large increase to the Church under a judicious rector. Mr. Ogilvie commended himself to every one, his knowledge of the Dutch language being of great advantage to him. A firm and consistent Churchman, he was yet tolerant of the opinions of others, and soon made a place for himself in the affections of every one, which he always retained. While the spiritual condition of St. Peter's was changed for the better, there was also progress in material things. In 1751 extensive repairs were made to the church, a steeple was built, and a bell purchased, Mr. Ogilvie himself heading the subscription with a donation of eight pounds. The bell is still in use. In his report to the Society for 1752 Mr. Ogilvie mentioned the renovation of the church, and said that "all proper ornaments have been provided, and the public offices of religion are celebrated there with great decency and order."

In his work among the Mohawks he was careful and assiduous, and

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made warm friends and admirers in the Indian country. In the Abstract of the Venerable Society for 1757, page 46, as quoted in Hooper's "History of St. Peter's Church, Albany," page 94, it is said:

"His endeavours have not been unsuccessful, many of the Mohawks of both castles appearing to have a serious and habitual sense of Religion; when at home they regularly attend Divine Worship and participate frequently of the Lord's Supper, and though out upon the Hunt several of them came 60 miles to communicate upon Christmas Day 1755; in that year he had baptised at Albany 49 white and 20 black children, and in the Mohawks' country 30 white and 18 Indian children, and admitted 4 adult Indians to the Communion, who have a very good account of the Christian faith, and the number of such Indian communicants amounts to 50. In the first six months of the year 1756, Mr. Ogilvie had baptised 16 white and 6 negroe children, and 2 adult negroes at Albany, and in the Mohawks' Country, 18 white and 9 more Indian children, two of them the children of the famous Indian Half King who distinguished himself so much in the famous fatal expedition under General Braddock, when twelve principal men of the Mohawks fell in the Battle, six of whom were regular communicants of the Church; and while they were in the Field, good old Abraham (one of the sachems formerly mentioned) performed Divine Service morning and evening to them. The Half Indian King with his relations and family are now settled among the Mohawks to the number of 40 persons, some of them Christians and most of them well disposed to the Christian Religion; also early in the Spring about 140 of those poor people that inhabited the frontiers of New Jersey came up to the Mohawk country for protection, and Mr. Ogilvie promises to use his best endeavors to instruct them who seemed to be almost entirely ignorant of religion; he adds that Paulus the Indian school-master at the upper Mohawk castle is diligent in his office and teaches above 40 children every day, and several of them begin to read, and some to write, and the Mohawks of the lower castle have signified their desire to have a school-master for their children, and the Society hath empowered Mr. Ogilvie to appoint the most proper person among them that will undertake it to that service. The six united nations seem to be in good temper notwithstanding the craft and intrigues of the French, who by their Priests are extremely busy in this critical juncture of affairs; and Mr. Ogilvie pleases himself with

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the prospect of seeing an effectual door opened to introduce missionaries into their castle after the present unhappy disturbances are ended; as nothing will conduce more, nor, in truth, so much to make them our firm friends as our uniting them to us by the Sacred Bands of the Christian Religion, and may God grant a blessing through Christ to the pious endeavours of the Society of this Head."

During the stirring days when Albany was a war camp, and troops were coming and going, Mr. Ogilvie was very faithful in ministering to them, in giving them aid in money and provisions, and in seeing that they were properly housed. His influence with the authorities was great, and he lived on intimate terms with the high military officials stationed in Albany, as well as with the governor and commanding generals in New York. A series of letters written by him to Sir William Johnson show his knowledge of military movements before they were publicly announced and his familiarity with the intentions of the authorities in London. In 1757 he was made chaplain to the Royal American Regiment under Lord Loudon, commander-in-chief. Mr. Ogilvie's work among the Mohawks and in Albany was not slighted by his acceptance of this chaplaincy. In the Abstract of the Venerable Society for 1761, on page 49, is given this summary of the varied work of the rector of Albany:

"The Rev. Mr. Ogilvie the Society's missionary at Albany and to the neighboring Indians acquaints the Society by his letter dated Albany February 1st, 1760 that his duty to the Indians had been entirely compatible hitherto with his Chaplainship in the army the preceding summer; when he attended the Royal American Regiment upon the expedition to Niagara there being no chaplain on that Department though three regular Regiments and the Provincial one of New York were in it. All the Mohawks and almost all the Six Indian Nations (or rather Tribes) were upon that service; and Mr. Ogilvie constantly officiated to the Mohawks and Oneidas, who regularly attended Divine Service, and he gave them proper instructions and exhortations and hoped he had contributed in some measure to keep up decency and good order among them. The Oneidas, as they had notice of his coming, met him at the Lake near their castle and brought ten children to be baptised by him, with a young woman who had been previously instructed in the principles of christianity, and Mr. Ogilvie baptised them before a great crowd of spectators, who were pleased with the attention and

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solemn behaviour of the Indians on that solemn occasion. During the campaign, Mr. Ogilvie had opportunities of conversing with some of every one of the Six Nation Confederacy and their dependants, and he found some of every nation who had been instructed by the Priests of Canada in the Roman Religion, and appeared extremely tenacious of their ceremonies and peculiarities, and he is informed from good authority that there is no nation bordering on the Five Great Lakes or the Banks of the Ohio, the Mississippi, and all the way to Louisiana, but what are supplied with Priests and school-masters and have decent places of Divine worship with every splendid utensil of their Religion. In the Fort of Niagara there is a handsome chapel and a Priest of the order of St. Francis performed the service of the Roman Church therein with great ceremony and Parade; and had instructions to receive the Indians with great hospitality and had a particular allowance for that purpose. Mr. Ogilvie during his stay there performed Divine Service in that Chapel, according to the Liturgy of the Church of England, but he expressed his fears that it has not been used for that purpose from the time of his departure thence, which will not give the Indians the most favorable impressions of our religion, and they are not, he says, wanting to make very pertinent reflections on such occasions. In a subsequent letter dated Albany, May the 20th, 1760, he writes, that since the date of his preceeding one he had spent two months among the Indians, and he had baptised in that branch of his Mission from the 29th of February, 1759, to the 29th of February, 1760, 20 white and 13 Indian children and 2 adults and admitted 4 Indians, young women, to the Holy Communion after a careful instruction of them in the Christian Faith. And in the City of Albany and township of Schenectady he had baptised 104 white and 15 black children in the same space of time, and admitted six catechumens who upon examination gave him a very satisfactory account of their faith, to the Sacrament of the Lord's Supper. By a third letter dated Oswego August the 9th, 1760, he informs the Society that he set out from Albany on the 24th of June for Oswego but tarried at Fort Hunter two or three days in his way, and preached twice and baptised seven white and Indian children there; and General Amherst on his arrival at Oneida Lake where a considerable number of Indians now joined them, expressed great pleasure at the Decency with which the service of the Church had been performed by a grave Indian Sachem, and by the General's

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direction Mr. Ogilvie went to Oneida town where (he having sent a Mohawk before) he found a large congregation ready to receive him, and six adults presented themselves to be examined for baptism who all of them gave a very satisfactory account of the Christian Faith and appeared to have a serious sense of Religion, and therefore Mr. Ogilvie baptised them, and immediately afterwards joined them in marriage (they being three principal men of the Oneida Nation with their three women who had lived together many years after the Indian custom) and besides these, Mr. Ogilvie baptised fourteen children and married nine couple. He expresses his great satisfaction in that day's services and his hearty wishes that by our successes in those parts a more effective Door may be opened for the propagation of the Gospel among the Indians, whom he attends and reads Prayers to on Week-Days as often as the duties of the Camp will admit, and the General constantly gives public orders for Divine Service among them on the Lord's Day."

So popular was Mr. Ogilvie with the soldiers, so great was their improvement under his advice and instruction, that the commanding general, Sir Jeffrey Amherst, desired and ordered him to become chaplain to the garrison at Montreal, Canada, which had surrendered to the English, September 8, 1760. It was expected that with the coöperation of General Gage, the commandant at that post, Mr. Ogilvie would be able to make the Church of England favourably known to the inhabitants of that ancient city. The conquest of Canada by England meant many changes in that country. While the French were allowed to retain their churches, and while the Roman Catholic hierarchy was not to be molested, English statesmen hoped that many would conform to the Established Church. The services of the Rev. Michael Houdin of Trenton, New Jersey, had preceded those of Mr. Ogilvie, for he was with the expedition against Quebec under General Wolfe, and it is a tradition that he showed the general the secret path up the Heights of Abraham. At that time he was itinerant missionary in New Jersey, but had formerly been the superior of a monastery in Canada. He remained in Quebec as chaplain until 1761, which position he held with much usefulness. Mr. Ogilvie found Montreal a pleasant place of residence, and cultivated friendship with the French priests and inhabitants. He promised the Society "to do all in his power to recommend the Church of England by the public and constant performance of its divine worship, and keeping up a

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friendly correspondence with both Clergy and Laity." His congregation of British merchants and the garrison was large. It assembled every Sunday and holy day in a Roman Catholic Chapel, as no provision had been made in the capitulation for a place of worship for the members of the Anglican Church. From November, 1760, to July, 1763, he had baptized one hundred children, and had administered the holy communion to thirty or forty persons at a time. His work among the Indians in the vicinity of Montreal was equally fruitful. They had been taught that "the English had no knowledge of the mystery of man's redemption by Jesus Christ." They knew the Mohawk dialect, and the missionary was able to instruct them in their native tongue, "and convinced many of them that we were fellow Christians." Mr. Ogilvie urged upon the government and the Society the need of a school and other buildings, as well as provision for a permanent clergyman at Montreal. Unhappily his plans could not then be carried out by the Society, and the government felt that the expense was too great to be added to the already large debt which the war had entailed. It was under the discouragement of this decision that Mr. Ogilvie, although his congregations were "large and flourishing," yielded to solicitations of friends, and late in 1764 determined to accept a call as an assistant minister of Trinity Church, New York. In this position he was an efficient aid to the rector, Dr. Auchmuty, and acceptable to old and new friends in the city in which he had been brought up. He not only won reputation as a preacher, but as in Albany, he held meetings with the women of the parish for prayer and exposition of the Holy Scriptures. It is said by the biographer of Bishop Richard Channing Moore that much of the piety which adorned that prelate could be traced to the faithful religious instruction of his mother, Elizabeth Channing, who as a young woman was a member of Dr. Ogilvie's Bible Class. For ten years he was growing into the affection of the whole city, when he was suddenly stricken down while in the pulpit of St. Paul's Chapel, on Friday, November 18, 1774. He lingered in a helpless condition until Saturday, November 26, when his useful earthly life ended. He was buried in the family vault in Trinity Church-yard on Sunday, November 27. In his funeral sermon the Rev. Charles Inglis says:

"Nine years have I lived with him in perfect harmony and friendship. Much was he endeared to me by his many amiable qualities,

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by a union of affection and principles, and by our joint endeavours in the ministry of the Gospel. To mention him, therefore, in this place, which now, alas, must know him no more, is not only a debt of friendship which I owe to his memory, but it may also be of service to you.

“He was born in this city, and many of you know that he remembered his Creator in the days of his youth. Even at that period, he strove to turn others to righteousness, which seemed to be the principal object of his whole life afterwards. He devoted himself early to the service of the altar, and his first situation, after he entered into Holy Orders, as Missionary to the Mohawk Indians, was such as suited his glowing zeal to promote the honour of God and the salvation of souls. I may say that he was placed on the farthest limit of the Messiah’s Kingdom, for all beyond it was one dark and dismal gloom, unenlightened by any ray from the Sun of Righteousness. Here he faithfully laboured, and with success, to add the Heathen to his Master’s inheritance, and the uttermost part of the earth to his possession.

“Those qualifications which enable a person to be useful in the sacred ministry, were possessed by him in an eminent degree. His person was tall and graceful, his aspect sweet and commanding, his voice excellent, his elocution easy and pleasing, his imagination lively, his memory retentive, and his judgment solid. His temper was even, unclouded, and such as scarcely any accident could ruffle. His heart was humane, tender and benevolent, burning with zeal for the good of others.”

The Rev. Dr. Berrian says on page 130 of his “Historical Sketch :”

“He was well remembered in my early life by several of our aged parishioners, and greatly admired as a popular and captivating lecturer. It was probably on this account that he was represented, in a very spirited portrait of him, painted by the celebrated Copley, and now in the Vestry office of Trinity Church, with the Bible opened before him, and familiarly engaged in expounding the Scriptures. I can easily conceive that there might have been good ground for this reputation, for I have a vivid recollection of one of his manuscript sermons that I met with some forty years since, written from the text, ‘We all do fade as a leaf,’ which at that time struck me as a composition of great elegance and beauty.”

Mr. Ogilvie was married, probably in 1755, to Susannah Cather-

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ine, a daughter of Lancaster Symes of New York City. Their children were :

GEORGE, born October 16, 1758 ; died April 3, 1797. A notice of him will be found on page 72.

A daughter, who married Dr. Barent Roorbach of Newark, New Jersey.

Dr. Ogilvie was married again April 17, 1769, to Margaret (Marston) Philipse. She was a daughter of Nathaniel Marston of New York City, and the widow of Frederick Philipse, also of that city, who died May 4, 1768. Mrs. Ogilvie died February 4, 1807, aged seventy-nine years and ten months. There were no children by the second marriage.

In the "New York Gazette and Weekly Mercury" for Monday, November 28, 1774, there was an announcement of his death, which was followed in the issue for December 4 by a full record of his services, from which the following is extracted :

"He was a most exemplary and laborious Clergyman. Indefatigable in visiting the sick, and other members of his flock ; he was as useful to them by his private advice and admonitions, as by his public ministrations, and accordingly was respected by them as a common Father. His bosom glowed with that warm benevolence, which genuine Christianity inspires, and this naturally led him to take part in the distresses of others. He was very liberal to the poor ; and the children of affliction in general, who resorted to him, and whom he often sought for, ever found relief from him ; nor did he at any time seem to be so happy as when employed thus in offices of humanity, and doing good to others. He always maintained a friendly intercourse with people of every religious denomination, lived in perfect harmony with them, and on all occasions manifested himself a sincere lover of peace.

"On Friday the 18th of November, he went to church in seemingly good health, to lecture in the afternoon, which was his constant practice on Fridays. He read prayers as usual and baptised a child, he gave out his text, which was from Psalm xcii. 15, and in these words, TO SHEW THAT THE LORD IS UPRIGHT: HE IS MY ROCK, AND THERE IS NO UN-RIGHTEOUSNESS IN HIM; but before he could proceed any farther, he sunk in the reading desk by a stroke of an apoplexy. He languished under the effects of his fatal disorder some days ; though he recovered suffi-

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ciently to settle his temporal affairs—those of a spiritual and more important nature he had provided for by a well-spent life. During this interval, a great part of which was employed in prayer and devout ejaculations, he shewed the most resigned patience and submission to the will of heaven—such indeed as could flow only from real, unaffected piety, and the firmest reliance on the adorable Mediator. Although the symptoms of his disorder were sometimes flattering, yet it finally baffled every effort of human skill, and the power of medicine; for early on Saturday morning the 26th ult., without a struggle or a groan, he breathed his last, to the inexpressible grief of his numerous relations and acquaintances, and very great loss of the publick!

“Thus was this worthy clergyman and Christian cut off in the vigour of life, in the actual discharge of his duty, and with words in his mouth which were truly characteristic of his sentiments and temper. Christian Reader! let not such an example shine before you in vain! Improve it as you ought! Live the life of the righteous, that you may also die his death, and that your last end may be like his!”

The same sketch is also found in Rivington’s “New York Gazetteer” for Thursday, December 1, 1774. In the “New York Journal” for Thursday, December 1, 1774, “published by John Holt near the Coffee House,” is this notice:

“Dr. Ogilvie was a gentleman of a good Understanding which he had carefully improved—a sincere Christian—a well read Divine, and thoroughly attached to the Doctrines contained in the 39 Articles in their literal and grammatical Sense. He was an excellent preacher, and very laborious Minister. He devoted himself wholly to the Business of his Ministry, the important Duties of which appeared to be his daily Delight.

“He was a man of great benevolence and generosity of sentiment towards all denominations and lived in the most entire harmony with the Clergy and private Christians of the other Churches in this City. He was polite and easy in his manner and remarkable for his sociability and kindness to persons of all ranks. By the death of this good man his family has lost one of the tenderest and best of relatives, the Churches to which he administered a faithful pastor—his numerous acquaintances a sincere and kind friend, the Community a most worthy Citizen, and the poor a most generous benefactor. He lived universally beloved and has died greatly and justly lamented. The

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funeral of the late worthy and universally beloved and esteemed Doct Ogilvie, on Sunday last exhibited a very laudable example (which it is hoped will henceforth be invariably followed) of strict conformity to the recommendation of the general Congress, there having been no wine, gloves, or scarfs given on that occasion, except to the officiating minister, nor any mourning used, the Venerable Corpse being carried in a black collin without any escutcheon or decoration."

Dr. Ogilvie was a governor of King's College from 1770 to 1774. He published no books or pamphlets. By his last will he left three hundred pounds to the Charity School, one hundred pounds to the Society for the Relief of Widows and Orphans of Clergymen, and one hundred pounds to King's College.

Samuel Provoost.

For sketch see Volume II, page 210.

John Vardill.

John Vardill was graduated from King's College, New York, in 1766. He was a young man of much brilliancy, keenly interested in all the political questions of the day, and writing upon them very trenchantly, and often in witty satirical verse. In 1773 he was made a tutor in King's College, and in the same year professor of natural law. Being drawn to the sacred ministry, he pursued a course in divinity under the direction of the Rev. Dr. Auchmuty, and early in 1774 he went to England, and was made deacon and priest by the Rt. Rev. Dr. Terrick, Bishop of London, in the spring of that year. His license to officiate in the Plantations is dated April 6, 1774. He appears to have spent the remainder of the year abroad. On the death of Dr. Ogilvie in November, 1774, Mr. Vardill's friends were very desirous that he should be appointed an assistant minister in Trinity Church. During the discussion of the subject by the vestry and parishioners the following letter was published in the "New York Journal" for Thursday, December 1, 1774, as given on page 252 of the Collections of the New York Historical Society for the year 1870:

Gentlemen,

PROVIDENCE has been pleased to take to himself your late, truly reverend and amiable Mr. OGILVIE, a gentleman endued with all ecclesi-

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astical virtues — It now remains for you to consider who may be the fittest person to place in his room :

First then ; it is evident he ought to be a person of an exceeding good reputation, for natural understanding, and particularly eminent for that power which is denominated reason.

Secondly, he ought to be distinguishable for decent and pious behaviour while at school and college; at which time the native disposition of the mind begins to signify itself.

Thirdly, his sedulity at college is to be regarded, and his disposition to some particular study : as for example the languages, ecclesiastical history, and divinity.

All the above mentioned qualifications and powers have been observed in Mr. *Boden*, and Mr. *Benjamin Moore*.

These are persons who will dedicate their time and thoughts to the public service, in promoting true religion by precept, and morals by example ; — all we desire is, a person who will be attentive to his ecclesiastical function only ; — all we request is, that you will take care how you substitute a poetaster, the tool of a party, a news writer, a pamphleteer, a paltry politician, who will for ever (by the peculiar bend of his mind) keep a spirit of dissention among you, give wrong information of your conduct ; and be always a fit instrument, and a ready one for the intention of a party ; — neglecting the duties of his office ; for the due discharge of which only, he is supported and employed.

ECCLESIASTES.

This was followed by an explanation written by John Holt, the publisher of the “ Journal,” in the issue for December 15, 1774 :

“ A PIECE lately published in this paper, entitled *A Card to the Vestry* signed *Ecclesiastes*, has, we hear given offence to several friends of Mr. VARDILL, upon a supposition that it was intended against him, tho’ the description in the card does not seem to answer any part of his character. Whether or not the author of the Card, had him or any other particular person in view, against whom his caution to the Vestry was intended, is unknown to the printer, who is unacquainted with any person that, to his knowledge, answers the description in the Card. If the author knew any such person, his caution to the Vestry, was at least blameless ; if no such person could be found, why should the description be applied to any particular one, improperly ?

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“However, as it seems, for reasons that do not appear to the Printer, several persons have supposed the card to be intended against Mr. VARDILL, a friend of his, therefore, has thought proper to publish a piece in his vindication, interspersed with some severe censures upon *Ecclesiastes*, against any charge or insinuation in the aforesaid Card. This vindication came to hand too late for this week’s paper, but if not countermanded, will be in our next.

“The author of the Card, best knows his design in it, but it appear’d to the Printer to be only against the supposed author, or authors of the several pieces which have been published in Mr. Rivington’s and Mr. Gaine’s papers for these 12 months past, under the signatures of *Poplicola*, a *Farmer*, a *New York Freeholder*, &c. also several pieces of *versification*, and numerous pamphlets, both in prose and verse, entitled, *A letter from a Veteran*, *A friendly address to all reasonable Americans*, *Free thoughts on the proceedings of the Continental Congress*, *Short advice to the Colonies of New York*, &c. &c. Pieces, all manifestly intended to disunite the colonies, prevent their exertions in defence of their rights and liberties, persuade them to a quiet surrender of them and submission to slavery; promote the measures of the British ministry, destroy the English constitution, and subject the whole nation to an arbitrary, tyrannical government. Against this author, or these authors, (without knowing who they were) if any such should be candidates to supply the place of the much lamented late Doct. *Ogilvie*, the Printer supposed the Card to the Vestry was intended, and is ignorant of any design in the author, to apply it to any other, or particular person.”

The following rejoinder to “*Ecclesiastes*” appeared in the “*Journal*” for December 22, 1774:

MR. PRINTER.

You lately published *A Card to the Vestry* of Trinity Church, signed *Ecclesiastes*. It contains several insinuations to the disadvantage of a most worthy young gentleman now in England; and the manifest design of it was, to prejudice the members of the Vestry against that gentleman. They however knew their duty, and had too much good sense and integrity to be diverted from discharging it, by so base an artifice. They have taken a proper step to promote the interests of the congregations under their care, by choosing for an assistant, a person

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who is no less remarkable for his abilities, than for his rectitude of life and sound principles; and as a sincere friend to the churches in this city, I most cordially thank them.

I would choose to think charitably of all men, if I could, but *Ecclesiastes* has put it out of my power to think so of him. Can any thing be more cruel or unjust, than such an attempt to obstruct the usefulness of a young person just entering on the public stage of life? Can any thing be more base, than this endeavour to wound his character, when absent, and therefore when he cannot defend himself against the shafts of calumny? *Ecclesiastes* acts the part of an insidious dark assassin; and whatever his professions may be, every unprejudiced person will consider him as an incendiary who wants to spread confusion in these congregations, already distress'd and afflicted with the loss of a most excellent clergyman.

But what objections are urged by *Ecclesiastes* against this young gentleman? Why, he is a *Poet* and a *Politician*. I own he has talents for poetry; but is this a crime: Would it be just to object to the celebrated *Dr. Young*, that he was a poet? Will not the abilities which enable a person to distinguish himself in that character, enable him also to shine, and be extensively useful in other literary departments, especially as a clergyman? It is the first time I have heard shining talents objected as a disadvantage in the sacred ministry.

But he is a *Politician*; and *Ecclesiastes* would insinuate that he is unfriendly to the colonies in the present unhappy contest with the parent state. There never was a more false or groundless calumny. This gentleman has been in England for near a twelvemonth past, and has had free admittance to several of the first personages in church and state in England; and I do confidently aver it as an indubitable fact founded on the fullest and most authentic evidence, that America has not this day a more zealous advocate. He earnestly pleads the cause of America—says every thing he can in her behalf, tho' at the risk of several people's displeasure whom he would not willingly disoblige—contradicts the false reports that are there propagated to her disadvantage, and with filial affection extenuates, and endeavours to throw a shade over any irregularities she may have committed. Such is the person whom *Ecclesiastes* would hold up as unfriendly to the colonies, and can Americans hear it without indignation?

This gentleman possesses all the qualifications mentioned by *Eccle-*

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siastes as requisite in a clergyman, and many others he does not name. I need not enlarge on his abilities, for they are universally known and acknowledged. — Whilst at college, he was noted for his assiduous application to study, and for his rapid progress in the several branches of science, as well as in the languages. I question whether America ever sent a better scholar, of his age, to England, or one that has done her more honour. His character has been ever clear of even the suspicion of vice or levity: on the contrary, he is, and always has been remarkably grave and serious. He has a most engaging sweetness of disposition; and a devout religious turn of mind, which solely induced him to enter into holy orders. He has a clear, strong, manly voice, which thousands can testify, who have frequently heard him speak in our largest church, when crowded at the public commencements. He was distinctly heard by all present; tho' it is well known that on such occasions, it is most difficult to fill a church with the voice, and be understood. Those who have repeatedly heard him speak publicly at college, and at the church of Jamaica, where he read prayers and a sermon each sunday for near a twelvemonth can attest the same.

Nothing is here meant to the prejudice of Messrs *Bowden* and *Moore*. I greatly respect them both, and think them very worthy gentlemen, who have inclination and abilities to serve the cause of Religion; and I would gladly sit under their Ministry. But my attachment to them cannot prevent my abhorrence of a malevolent attempt to blast the reputation of another excellent young man* who is an honour to our city and will, I firmly believe, be an ornament to religion and letters.

A REAL CHURCHMAN.

[*As this expression may be thought to insinuate a suspicion injurious to the two last mentioned gentlemen, the printer thinks it necessary to declare, that he verily believes neither of them had any knowledge of the piece, wherein they were mentioned, signed *Ecclesiastes*, nor knew that any such publication was intended, 'till after it appear'd in the paper.

The remarks of the above *Real Churchman*, on the notice I took of his piece in my paper of last week, would by no means have been omitted, if I could possibly have found room for it in his paper; but he may be assured, I shall not fail, in due time, to entertain my readers with so great a curiosity. *The PRINTER.*]

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It was followed by a second letter, upon which the publisher commented, which was printed in the "Journal" for January 5, 1775.

THE PRINTER TO THE PUBLIC. . . . The following . . . is the curiosity I promised in my paper of the 22d of December.

MR. HOLT.

YOUR late *apologetical address* to the *Public* in behalf of *Ecclesiastes* is one of the greatest curiosities ^(a) that has appeared in your paper for some time. Give me leave to ask you, Sir, what business had you to interfere between *Ecclesiastes* and the *Public*? ^(b) A scribbler, under that signature, flung out calumnies, which were generally applied to a worthy person now absent. — A friend to that person was desirous to set matters in a true light, and counteract the tendency of those calumnies: But you step in, espouse the part of *Ecclesiastes*, and tell us a story which has no more relation to the case in hand, than if you had amused us with the adventures of *Garagantua* and *Grangousier*! ^(c) Must not a moment of rational ^(d) reflection have convinced you, that this conduct would subject you to suspicions of confederacy with *Ecclesiastes* — or even worse? ^(e) Your paper was the vehicle of this abuse; ^(f) it was therefore chosen to convey to the impartial public, an antidote against that abuse. I request therefore that you publish this and the piece you omitted in your last. ^(g) Justice to yourself and to the injured person, ^(h) demands this of you, and the public expects it. If you refuse to do this justice to the injured, other presses, thank God, are still open to ⁽ⁱ⁾

A REAL CHURCHMAN.

Dec. 17, 1774.

[^a If this letter should not be thought so great a curiosity as might have been expected from my account of it, I believe it will be allowed to be at least as curious as my apology.

^b I think my foregoing account gives a full answer to this question.

^c These personages I have not the honour to be acquainted with. However I flatter myself, that no other reader but the *Real Churchman*, will think any thing I said upon the occasion, was either unnecessary or impertinent. Nor do I think that any but himself, will think I have espoused the cause of *Ecclesiastes* — I said no more than I thought necessary for my own justification, what I supposed to be *Ecclesiastes*'s design, and thought both an innocent and a laudable

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one; and if he had any other design, I was entirely unacquainted with it.

^d Perhaps this Gentleman is acquainted with some of my irrational reflections; if so, I should be glad if he would point them out to me, which might tend to my edification.

^e This is a conclusion to which my *reflections* have not reached. But if any more sagacious *Reflector* thinks he has made such a discovery, after what I have said, I am perfectly unconcerned about the matter, and shall give myself no trouble to alter his opinion, altho' I confess it is incomprehensible to me, how he could suppose that the description in the card, could be applied to such a character as he has given of Mr. *Vardill*, and which, as far as I know, may be perfectly just, tho' it receives no additional support from the Publisher.

^f I cannot conceive how he makes it out, that a caution against a bad man, is an abuse to a good one.

^g The last part of this request was unnecessary, as I had repeatedly promised it, and he had no reason to think I would break my word.

^h I do not believe the person he here attempts to vindicate, will think himself obliged to this writer, for supposing him to be the person intended by *Ecclesiastes*, and answering the description in his card. I believe a little *rational reflection* will convince even the *Real Churchman*, that Mr. *Vardill* could not be the person intended, for besides the general disagreement between the description and Mr. *Vardill's* character, as given by the *Real Churchman* himself, in some particulars this disagreement amounts to an inconsistency and an impossibility that Mr. *Vardill* could be the man intended by *Ecclesiastes*.

ⁱ The insinuation here implied, that my Press is not free, is groundless. I should be glad to publish both sides of any question that concerns the public. Truth and Justice run no hazard in a fair contest with its adversaries; and I am far from declining the combat; — but as a weekly paper will contain but a small part of the pieces that are necessary to be published on the right side; I have been obliged in a great measure, to confine myself to such — My paper is sacred to the cause of truth and justice, and I have preferred the pieces, that in my opinion, are the most necessary to the support of that cause; and yet, if I could see anything on the opposite side, that had the least degree of plausibility, truth and common sense to recommend it, — I would endeavour to find a place, and give a fair hearing to such a perform-

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ance, —but when I see every thing on that side to be no better than barefaced attempts to deceive and impose upon the ignorant, and imprudently overbear and brazen them out of their reason, their liberty and their property —I disdain such publications, but yet will meet any of them upon fair ground. . . .

JOHN HOLT.]

In the meantime the vestry of Trinity Church had elected at its meeting December 6, 1774, the Rev. John Vardill as an assistant, at a salary of one hundred pounds a year. In the resolution it was ordered "that a Subscription be started as a further provision for Mr. Inglis and Mr. Vardill, it being expected that the latter would receive some support as 'one of the Professors of the College.'" Two days later this letter appeared in James Rivington's "New York Gazetteer:"

Mr. *Rivington*,

PLEASE to give a place in your next, to the following full and complete answer to the infamous innuendos contained in Holt's last Thursday's Paper:

"On Thursday last the *Rector, Church Wardens and Vestry*, unanimously elected the Rev. Mr. VARDILL, to be an assistant Minister and Lecturer in the Churches of this City."

In the same issue there also appeared the following notice:

"*New York, December 8.* Letters by the last packet bring information, that his *Majesty* has been graciously pleased to found a *Professorship of Divinity*, in the College of this City, with a salary from home; and to appoint the Rev. JOHN VARDILL, A.M. at this time in England to be his first *Royal Professor*: the prime instance we apprehend of the like nature in America."

It is uncertain whether Mr. Vardill ever returned to New York, although the General Catalogue of Columbia University, 1906, in its notice of him states that the subjects of history and languages were added to his professorship in 1775, and that he retired in 1776. The Rev. Dr. Berrian, in his "Historical Sketch," says of Mr. Vardill:

"In 1774, the Rev. John Vardill, God-father of Gen. Laight, now a member of the Vestry, was called as an Assistant Minister of Trinity

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Church. He was then in England, but in consequence of the troubles which were impending over the colonies, he never entered upon the duties of his office."

Mr. Vardill's knowledge of public affairs in the colonies, particularly those of the Province of New York, made him useful to the government, and for some years after 1776 he was in the secret service of Lord North under the special direction of William Eden, then under Secretary of State, afterward the first Lord Auckland. In the Eden manuscripts preserved at King's College, Cambridge, are several letters from him, showing that he was a careful observer, and gathered valuable information from his American friends then in Europe and from correspondents in New York City. In Benjamin Franklin Stevens's "Facsimiles of Manuscripts in European Archives relating to America, 1773 to 1783," it is shown that he was very active in searching out the particulars concerning the designs of Captain Joseph Hynson of Maryland, who appears from the letters and documents in the Eden papers to have been a bearer of despatches in his sloop from France to England and England to France for both the British and Americans, and to have been in the pay of both. When Mr. Eden was preparing for the voyage to America as one of the commissioners empowered "to treat, consult and agree upon the means of quieting the Disorders now subsisting in certain of our Colonies, Plantations and Provinces in North America," Mr. Vardill wrote a series of "Sketches" for him. The state of public opinion and the characters of men prominent in the Revolution are freely and frankly set forth in them. They reflect contemporary loyalist opinion as well as Mr. Vardill's own observation. It will be remembered that conciliation was the policy of the Tory party in Parliament, and was taken up by the Whigs after the defeat of General Burgoyne at Saratoga, October 17, 1777. The commissioners were Admiral Lord Viscount Howe, General Sir William Howe, William Eden, and George Johnston. Mr. Vardill's "Sketches," so far as is known, have never before been printed.

SKETCHES

SIR,

Tho I am sensible that you will derive much better Information from others, I am inclined to believe that your Humanity suggested the request in your note, to relieve my mind of pain from a rejection of

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my former proposal; yet I will deliver my Opinions without reserve, —persuaded from your Candour, that they may be as safely trusted with you as in my own Bosom. To secure the Respect of the People in general especially in the Middle & Eastern Provinces, you will find it prudent to maintain a Gravity in your Deportment, to join as little as possible in *Convivial Parties & Public Diversions*. The *Religious Principle* has much influence among them; you will not therefore display even an *appearance* of contemning it by neglecting public Worship.

You will find the Loyalists in general in America, too much under the impulse of *Passion* and *Prejudice* to be relied on for Information, & too *obnoxious* to the leading Rebels to be of any service in conciliating their affections. You will therefore be difficult to access to them on your arrival, as it will save you the necessity of disobliging them of the pain of perpetual applications for Assistance & Favours. Among those who will first wait on you at New Yorke will be *Gov^r Tryon & his Council*. Tho a Gentleman of Integrity & Fortitude, M^r. Tryon is made by his *Vanity*, a Dupe to every flattering Impostor—William Smith, Esq^r., who was his Premier manag^d him by this string, & made him suppose, that the whole Dissenting Interest in the Province would obey his Nod. Being deceived & insulted, by them, you will find him too much guided by personal Resentment to be trusted. His indiscreet Letter to one of the Rebel Commanders averring his inclination to fire every Committeeman's House thro' the Country, has made him very odious & ridiculous.

His Secretary Col: Fanning is a plausible good natured Gentleman: but of shallow understanding, & held for this affectation in Contempt by those in the Congress who are acquainted with him. Messr^s Morris, White & Wallace are possessed of no influence & not worth your attention. Gen^l *Delancey*, who also is of the Council & Mr. James Delancey of the Assembly of New York are remarkable for their good sense & knowledge of the Country & Influence among the Loyalists. They are possessed of large property in the Province.

Mr. James D— has been in England during the War. He is intimate with Burke & Fox & is related to the Duke of Grafton.

Tho' I introduced him a few days ago to L^d North as a Person I wish^d not to have as an Enemy to the Commission, Yet I think he should not *be confided in* tho treated with attention as he will probably correspond with some of the Leaders in opposition.

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He is exceedingly open to *Flattery*, so that tho' naturally reserved; if he finds himself listened to without contradiction, & is pampered with praise, he will disclose his opinions freely & without disguise. He may be a very dangerous enemy tho it is not in his power to be very useful as a Friend.

It may deserve your attention, that for many years, two Parties have contended for power in the Province of New York — the one, which was the *Church-Interest*, headed by the *Delancies*, & the Dissenting led by the *Livingstons* & *Smiths*. The latter, who joined the Rebels are now the prevailing Party in the Province. You will therefore see a reason for not countenancing openly the Delancey-Party, nor meddling with it, as it will operate strongly in preventing the Rebel Faction from listening to terms — a desire of depressing their Opponents & *governing themselves* having been one motive to join in the Rebellion. Indeed I humbly conceive it will, in general answer no good purpose, to show a preference to any *man* or *Family*, friendly to Government; but to act without apparent attachment or connection with any.

You will find it of essential importance to engage, if possible, WILLIAM SMITH, one of the Council of New York in your service. He now resides near Albany, & has more influence over the Rebels in the Province than any other Person. The titular *Gov^r Clinton* was his Pupil & is his Creature. He is subtle cool & persuasive. He corresponded with L^d *Dartmouth* & aspired to be Lieut: Governor of the Province. He may be secured by an application to *his Ambition*.

JOHN JAY Esq^r Chief Justice of the Province & member of the Continental Congress, is possessed of a strong understanding tho much perverted by the study of the Law joind to a Temper naturally controversial. You can sooner gain him to your opinion by Submitting to be confuted by him, than by a direct attempt to convince him. He has but a small fortune & is married to a Daughter of *Gov^r Livingston* of New Jersey. A prospect of Keeping his present Office of *Chief Justice*, would probably weigh much with him, as he, before the War, Solicited with Mr. Robert Livingston, thro Me to be appointed a puisne Judge. He is obstinate, indefatigable, & dogmatical: but by his courage, zeal & abilities as a writer & Speaker has much Popularity leads the other delegates & has much influence with his Father-in-law —.

ROBERT LIVINGSTON Esq^r Chancellor, & a member of the Continental Congress, is the hope & main spring of that Family. His talents are

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more specious than solid. He is elegant in his manners, persuasive in his address, without the bitterness & warmth of the Partisan, & desirous of honours & wealth chiefly to employ them in *Pleasures* a prospect of the eminence of his Family & of retaining his present office of *Chancellor*, will much influence him.

EGBERT BENSON Esq^r attorney Gen^l is a person of probity & plain understanding. He will be guided effectually by the Example of the two former Gentlemen in whose Abilities he has an implicit confidence.

JAMES DUANE Esq^r. Delegate for the Province, is a plodding Lawyer, whose skill is derived entirely from application to Business, of little influence, *a slave to Avarice* capable of any meanness to gratify it. He is son-in-law to Mr. *Livingston* of the manor (whose son lately left England for America favourably disposed toward Government) & will follow the Family Interest.

These are the only Persons of the *Province of New York* in the Congress-cause, who are worthy your attention.

In Pennsylvania, among the Principal Loyalists you will find *Joseph Galloway Esq^r* author of the "Calm Address." He is a man of Integrity, much esteemed by the People, & possessd of an improved understanding: but he is too fond of *System* & his natural warmth of Temper, inflamed by the oppressions & indignities he has suffered, will render you cautious of trusting to his Representations. You will, however, find him too valuable to be neglected.

Among others who will endeavour to obtain access to you, will Be *Dr William Smith* & *Judge Allen* who were warm Champions of the Rebellion, untill they thought the Cause dangerous, from the success of Gen^l Howe on Long Island & in New Jersey, when they apostatized & became *Loyalists*. They are cool unprincipled men; but as they were thoroughly acquainted with the Character of the Rebel Leaders you cannot consult Persons who will be more able to give you information on these subjects. They must, however, be noticed with infinite circumspection, as they are detested by the People of America in general.

WILLIAM LIVINGSTON, Gov^r of New Jersey is a man of Genius & Learning, an elegant writer, in principle a Republican, & a violent advocate for *Independency*, which has ever been his favourite Object. He is a man of Integrity, tho warm in his Resentments & stern in the exercise of his authority. He is the author of the *American Whig* & Independent Reflector, is ambitious of the Character of a Free thinker,

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idolises Sydney, Hampden & Gordon, & will be found the most inflexible enemy to Reconciliation. He is much however under the influence of his son-in-law M^r Jay for whose talents he has the fondest partiality.

The sketches S^r are drawn from *my own Knowledge* of the Persons described. The subject is delicate, but where the public good is concern'd, tho I spoke of my friends, as many of these Gen^{ls} are it would be highly criminal to conceal the truth.

With respect S^r to the great end of your Commission, I shall have little hope of its success, — unless D^r Franklin has privately approved of the plan, & will forward it with his influence.

For —

Some of the Congress are friends to Independency from *principle*, & others will not readily agree to measures which will sink them to their primitive Obscurity.

The Body of the *People* are, I believe, for Peace, but they will be awed into silence & acquiescence by the *Army* & *Committees* who are of the same Spirit & character as the Congress.

You will pardon me for submitting with all Humility & Diffidence, my Sentiments on this important Subject, which tho they may be ridiculous, can do no hurt. To make it the *Interest* of the *Congress* & army to close with you will be of the first Consequence. From the many Conversations I have held with the Ambitious in America, & from the *nature* of the thing itself, it appears to me, that to propose a scheme of Government by a *Parliament* in the Colonies composed of an Order of *Nobles* or *Patricians*, & a lower House of Delegates from the different Assemblies (the respective Provinces being left as to merely local affairs to the jurisdiction of their several accustom'd Legislatures) to take place on their returning to their allegiance — would have a great influence on those who now possess the supreme authority; as their present precarious power would be by this means secured to themselves & handed down to their Posterity.

The *Army* might be also perhaps secured by an agreement that the officers & soldiers should be continued in their rank & pay & employed in the service of the Empire, against our common Enemies; until it should be thought convenient by the American Legislature or the King as first executive Magistrate to disband them.

Should these loose hints prove of any service the Author will be very

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happy, as the highest wish of his Heart is the public Good. Or if they even only amuse you for a moment on your voyage it will be sufficient reward to him as he is most gratefully & sincerely yours

April 11. 1778.

At the close of the Revolution Mr. Vardill spent some time in Ireland, and finally in 1785 he was presented to the rectory of Skirbeck and Fishtoft in Lincolnshire, and died in 1811, in his sixtieth year. Early in the Revolution Mr. Vardill, with other loyalists, was severely lampooned by various versifiers. The most poetic of them was Dr. John Trumbull, a native of Connecticut, and afterward a member of the legislature and judge of the superior court of that state. In 1774 he wrote the first canto of a mock-heroic epic poem, "McFingal," in the style of Butler's "Hudibras." His satire was largely against the clergy and members of the Church. It was very popular, and went through thirty pirated, besides six regular, editions previous to 1800. This is a sample of his verse:

*"In Vardill that poetic zealot
I view a lawn bediznd prelate;
While mitres fall, as 't is their duty,
On heads of Chandler and Auchmuty."*

Benjamin Moore.

See sketch in Volume II, page 230.

Abraham Beach.

See sketch preceding letter of May 16, 1827.

Uzal Ogden.

See sketch in Volume III, page 222, and also notice in Volume II, page 141.

John Bissett.

See notice in Volume II, page 419.

Robert Elliston.

Mr. Elliston was for many years comptroller of his Majesty's customs in the city of New York. He was a man of refinement and educa-

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tion, and had one of the largest and best selected private libraries in the city. His bookplate is well known and appreciated by collectors. In addition to his gift to Trinity Church he presented books to St. George's Church, Hempstead. In 1747 he gave a silver alms bason to Trinity Church. The diameter was twelve and three-quarters inches, and the weight thirty-two ounces and ten pennyweights. It is still in use. It is thus inscribed on the obverse, engraved in the centre :

FOR THE
SACRED SERVICE
OF
GOD OUR SAVIOUR :
ACCORDING TO
THE USAGE AND RITES OF THE CHURCH OF ENGLAND
THE
REVEREND HENRY BARCLAY RECTOR
OF HOLY TRINITY CHURCH IN NEW YORK
PRESENTER,
IN THE OF THE
G. R.
NAME DONOR
FEST. ANNUNC. B. VIRG. MDCCXLVII.

Engraved around the rim :

AN OFFERING OF A FREE HEART WILL I GIVE THEE AND PRAISE THY NAME O LORD: BECAUSE IT'S SO
COMFORTABLE. AMEN. ALLELUIA! AMEN. LIV. PSALM VI. VERSE.

On the reverse is engraved the coat of arms of Robert Elliston, with the inscription :

HAEC
AMULA SEU LANX
HUIC ECCLESIAE
CONFERTUR.

The initials "G. R." are repeated four times. They are supposed to be the initials of the silversmith, George Ridout of London, who was entered as a freeman of New York, February 18, 1745. Mr. Elliston was vestryman of the parish from 1713 to 1726, and from 1740 to 1756. It is conjectured that he died in 1756. His widow, Mrs. Mary Elliston, died at her farm near Kingsbridge, February 14, 1775, in the eighti-

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eth year of her age. A granddaughter, Miss Fanny Hamilton, was married to William Pinto, merchant of the Island of Trinidad, in Trinity Church, New York City, by the Rev. Dr. Moore, December 24, 1789.

St. John's Chapel.

This building was completed and consecrated in 1807 by Bishop Moore. The sermon was preached by the Rev. Dr. Isaac Wilkins of Westchester. Hudson Square, upon which it was located, soon became the most aristocratic section of the city, and St. John's Chapel was filled by its residents. The chapel cost one hundred and seventy-two thousand eight hundred and thirty-three dollars. In 1826 a new rectory was built, adjoining the chapel, which was occupied by Bishop Hobart, Dr. Berrian, and Dr. Dix. In about 1870 it was made into Trinity Infirmary, and is now the home of the parish missionary, the Rev. William Wilkinson. For many years the annual Convention of the diocese was held at St. John's. The fourth Bishop of New York, Dr. Benjamin Onderdonk, was consecrated there November 26, 1830, as was Dr. Channing Moore Williams for China, October 3, 1866. The General Convention held its sessions there in 1847, 1853, and 1874. Under changed conditions and the removal of the population, the chapel remains principally as an historic landmark. The plans for the widening of Varick Street, approved in 1911 by the city authorities, make its demolition certain in the near future.

Trinity Church Library.

The foundation of this library was a small collection of theological books and tracts sent over early in the eighteenth century by the Venerable Propagation Society for the use of the ministers of the parish. It was added to from time to time. The books were kept in the rector's house. A full list of books given at various times by Mr. Elliston, which were one hundred and sixteen folio and quarto volumes, and the other volumes then in the library, is given in the Records of Trinity Parish, volume i, pages 210-212, 218-220. After the fire of 1776 the remaining volumes were stored in a small room in St. Paul's Chapel, and nearly forgotten.

Austin Baxter Keep, in his "History of the New York Society Library," says on page 36:

"There is real romance in the story of what next befell this fire-

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spared remnant. In the words of Nathaniel F. Moore, president of Columbia College, when referring to the transfer of the Library and other effects of King's College to the City Hall in May, 1776:

“‘Almost all the apparatus, and a large proportion of the books belonging to the College, were wholly lost to it in consequence of this removal; and of the books recovered, six or seven hundred volumes were so, only after about thirty years, when they were found, with as many belonging to the N. Y. Society Library, and some belonging to Trinity Church, in a room in St. Paul's Chapel, where, it seemed, no one but the Sexton had been aware of their existence, and neither he nor any body else could tell how they had arrived there.’

“‘In consequence of this statement, the belief very naturally came to prevail that the books were in some way wholly hidden from the view and from the actual knowledge of all the church officers. In fact it has been solemnly assumed that the doorway to their place of repository was carefully walled up for their preservation! But from press comments at the time the miscellaneous assortment was ‘discovered,’ it appears that even then the story—though not the collection—was pronounced an invention, ‘a *hoax*’! Upon investigation, the editor of the *Morning Chronicle* on December 14, 1802, gave the following explanation of current lively rumors:

“‘There are in a room in the east corner of St. Paul's church, about two thousand volumes consisting chiefly of latin and English authors. They are the remains of a library presented by different persons to Trinity church, many years since, which were saved from the flames when that edifice was consumed, and were lodged in the hands of bishop Inglis. On his removal to Nova-Scotia (at the evacuation of this city by the British forces) they were conveyed from his house to St. Paul's Church, where they have ever since remained. They were not forgotten, as reported, but have been visited frequently by bishop Provoost and others.’

“‘It would seem that ‘others’ did indeed know of their existence prior to this date, for exactly a year previously Mr. John Pintard, one of the most public-spirited men of his day, had written in his diary: ‘Conversed with Bishop Moore on forming a Theological Library under the auspices of Trinity Church.’ Enough of a stir, however, was occasioned by the newspaper disclosures for the college authorities to claim the neglected remnant of the King's College Library. And

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friends of the Society Library no doubt as promptly recovered such of its property as could be identified, though the minutes of its Trustees do not mention the circumstance at all, in their brief chronicles of the few meetings held at that period."

When the General Theological Seminary was founded the library was given to it.

Grace Church.

Negotiations for the purchase of property belonging to the Lutheran Society, on the corner of Broadway and Rector Street, upon which had stood the Lutheran Church, burned in the fire of 1776, were commenced as early as March 8, 1802. The purchase was made in August, 1804, and the sum paid was sufficient to yield an interest of four hundred pounds a year to the Lutheran Society and the expense of purchasing the reversion of the lease of the tenants. In the same year a memorial from John Boonen Graves and other members of the parish was presented, praying for the erection of a church south and west of St. Paul's. The church was completed in 1808, and consecrated December 21 of that year by Bishop Moore. It was considered remarkable for its architecture and interior richness of furnishing and decorations. The parish was organized under the name of Grace Church in 1808. Its first wardens were Nicholas Low and Herman Le Roy. The Rev. Nathaniel Bowen, afterward Bishop of South Carolina, was the first rector. His successors have been James Montgomery, Jonathan Mayhew Wainwright, afterward Provisional Bishop of New York, Thomas House Taylor, Henry Codman Potter, afterward Bishop of New York, and William Reed Huntington. The present church building at Broadway and Tenth Street was consecrated March 18, 1846. In January, 1912, the rector was the Rev. Charles Lewis Slattery. As recorded in the American Church Almanac for 1912, the number of communicants was one thousand five hundred and twelve.

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IN the Archives of the General Convention there is a summary of the history of the parish of Trinity Church in the city of New York from its commencement to May 14, 1781. It was compiled by Anthony Van Dam, who was vestryman from 1763 to 1783. It contains twenty-nine closely written pages, and the most appropriate place to insert it is here, in connection with Bishop Moore's report on the parish. It is accordingly given below. Apart from this there is no need to go into any details regarding the past of the venerable parish. Ample justice has been done to the history of that parish by two of its rectors. These volumes are easily accessible. In 1847 the Rev. Dr. William Berrian published "An Historical Sketch of Trinity Church," in which the events of the parish from its foundation to 1846 were briefly treated. From 1898 to 1906, under the editorship of the Rev. Dr. Morgan Dix, there appeared a "History of the Parish of Trinity Church in the City of New York," a full and detailed account in four volumes. It ended with the close of the rectorship of Dr. Berrian, in November, 1862. The rectorship of Dr. Dix will be treated in two forthcoming volumes, already prepared. It will suffice to give here only the names of the rectors of the church, and of the edifices in the parish.

RECTORS OF TRINITY CHURCH, 1696-1912

Henry Compton, Bishop of London	1696-1698
William Vesey	1698-1746
Henry Barclay	1746-1764
Samuel Auchmuty	1764-1777
Charles Inglis	1777-1783
Benjamin Moore	1783
Samuel Provoost	1784-1800
Benjamin Moore	1800-1816
John Henry Hobart	1816-1830
William Berrian	1830-1862
Morgan Dix	1862-1908
William Thomas Manning	1908

Benjamin Moore is inserted twice as rector because, though he was not

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allowed to exercise the office of rector after his first election in 1783, he always considered himself as the duly elected rector.

CHURCH EDIFICES

(With the date of erection, consecration, or incorporation into the Parish.)

Trinity Church, third edifice	1846
St. Paul's Chapel	1766
St. John's Chapel	1807
Trinity Chapel	1855
St. Agnes's Chapel	1892
St. Luke's Chapel	1892
St. Cornelius's Chapel, Governor's Island	1906
Chapel of the Intercession	1907
Mission Chapel of St. Chrysostom	1867
Mission Chapel of St. Augustine	1877

St. Luke's Chapel was the church edifice of the parish of St. Luke, organized in 1820 in Greenwich Village. The church was built in 1821 and consecrated in 1823. When the parish purchased a new site on Convent Avenue and 141st Street, the old church was made a chapel of Trinity Parish. St. Cornelius's Chapel takes the place of a small Gothic wooden church built and designed by the Rev. Professor John McVickar of Columbia College, who served as chaplain at the military post on Governor's Island from 1844 to 1862. Under an arrangement with the United States War Department, made in 1868, Trinity Parish provides a resident clergyman for the post. A parish known as the Church of the Intercession, Carmansville, was organized in 1847. The church organization was dissolved and the church edifice made a chapel of Trinity Parish, June 17, 1907. A new group of buildings for the chapel is in process of erection upon a vacant plot in Trinity cemetery, on the corner of Broadway and 155th Street. In January, 1912, the foundations were being laid for the erection of a chapel to Trinity Church, as an extension to the sacristy on the northern side. It is to be called the chapel of All Saints, and is to be a memorial to Dr. Dix. In it will be gathered the memorials which, in the shape of tablets and monuments, are now hidden away in the sacristies of the parish church. The American Church Almanac for 1912 returns a total number of communicants for the whole parish,

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including the mother church and its chapels, of eight thousand seven hundred and thirteen.

[ABSTRACT FROM THE MINUTES OF THE VESTRY OF TRINITY CHURCH, NEW YORK, JUNE 28, 1697—MAY 14, 1781]

NOTES | of every material Transaction | of the VESTRY | of | TRINITY CHURCH | in the City of | NEW YORK | from its Foundation Ann^o 1696 | and Incorporation | by | His Excellency Col^o Benja: Fletcher | Governor of the Province | In the year of our LORD CHRIST | 1697 | In which is shewn the ZEAL & LABOR | of the pious promoters of that | LAUDABLE WORK. | and that their Successors have been | no less solicitous for its | Opulence and Grandeur | Extracted for the use of succeeding Members

ANTHO VAN DAM.

1781.

Abstracts from the Minutes of Vestry

1697 June 28. The following Gentlemen appear to be the first promoters in building Trinity Church.

William Merritt	John Croke	Will Morris
Thomas Burroughs	Lawrence Reade	Nath ^a Marston
Thomas Clarke	Ebenezer Wilson	Sam ^l Burte
James Evets	David Jameson	Will Hudleston
Michael Howden	Gabriel Ludlow	Will Sharpas
Thom ^s Wenham	Robert Lurting	Will Janeway
Caleb Heathcoate	John Tudor	James Emott

30 June. Resolved that the minutes be entered in the name of the Church Wardens and Vestry of the English. Protestant Church of the City of New York Incorporated by the name of Trinity Church Parish.

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- 3 July. The Steeple begun.
- 23 Aug^r The Church Wardens and Vestry to meet every Monday night to pay the Labourers.
- 23 O^cto The Governor granted the produce of all Weifts Wreck and drift wales for the use of the Corporation to carry on the building of the Church.
No Negroes to be buried in the Limitts of the Churchyard.
- 1 Nov^r So much were the Church Wardens and Vestry straightened for money, that they could not pay the Labourers untill Cap Thomas Wenham lent the Corporation. Ten Pounds which discharged all their wages.
A Latin Inscription ordered to be cut in Stone and placed under the Governors Coat of Arms.

In English thus.

THIS TRINITY CHURCH WAS FOUNDED IN THE EIGHTH YEAR OF THE REIGN OF THE MOST ILLUSTRIOUS SOVEREIGN LORD WILLIAM THE THIRD BY THE GRACE OF GOD KING OF ENGLAND SCOTLAND FRANCE AND IRELAND DEFENDER OF THE FAITH, AND IN THE YEAR OF OUR LORD 1696. AND BUILT BY THE VOLUNTARY CONTRIBUTION & GIFTS OF SOME PERSONS AND CHIEFLY ENCOURAGED AND PROMOTED BY THE BOUNTY OF HIS EXCELLENCY COLL BENJAMIN FLETCHER CAPTAIN GENERAL & GOVERNOR IN CHIEF OF THIS PROVINCE IN THE TIME OF WHOSE GOVERNMENT THE INHABITANTS OF THIS CITY OF THE PROTESTANT RELIGION OF THE CHURCH OF ENGLAND AS NOW ESTABLISHED BY LAW WERE INCORPORATED BY A CHARTER UNDER THE SEAL OF THE PROVINCE, AND MANY OTHER VALUABLE GIFTS HE GAVE TO IT OF HIS PRIVATE FORTUNE.

6 Dec^r The Scaffold of the Steeple was Struck.

* 179⁷/₈ 17 Jan^y Doors to the Church ordered to be made.

A Clerk just appointed with a Salary of £20 p an.

* Error for 1698.—ED.

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- 21 The Church ordered to be cleared that Divine Service be performed the Sunday following.
7 febr^y Pulpit to be Erected.
1698. Mar. 26. Gallery designed to be built on the south side of the Church at the Charge of Government for the use of Governor Council &c.
A Bible and other Books presented by the Governor.
- 25 April Easter Offerings at the Communion assigned to the Rector.
- 26 . . . Easter Tuesday was the first Election of Church Wardens and Vestry. viz. 2 Church Wardens & 20 Vestrymen.
- 9 May A register of Christenings & Burials ordered.
- 8 June Bishop of London presented Books towards forming a library by the Governor the Earl of Belomont to be in the care of the Rector Mr. Vesey. Mr. Wenham to use his influence with the House of Assembly to have the Charter confirmed by an Act of Assembly.
Pews to be built.
- 24 July Bell Ringers Sallary 40/ pr Annum.
1699. 14 July 24/. pr week to be paid to the Rector out of the Collections at Church on Sundays for his better support.
- 21 Nov^r. The Lord Bishop of Bristol gave flagging Stones which arrived in the Pink Blossom.
- 1700 15 Nov^r. West Gallary contracted for to be built for £160.
- 1701 2 June Address to Lord Cornbury on his arrival

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expressive of the Corporations apprehensions of Church affairs.

His Majesty's Letter.

- 18 Nov. Application to be made to his Majesty for a New Charter through the Interest of the Arch Bishop of Canterbury, Bishop of London and, Coll^o Robert Quarry to Sollicit it.
1702. 6 Aug^t. Kings Farm held by lease from Lord Cornbury and leased out by the Vestry at £35. p. Ann
- 170²/₃ 19 feb^y The Vestry propose to relinquish so much of the Kings Farm as would be necessary to build a Colledge which was then in Contemplation.
The Vestry Committee to treat with Isaac De Reimer for a Lott laying to Trinity Church.
Committee to wait on Major De Brower and get him to execute a deed for ground he pretends to, in the Bounds of Trinity Church Charter and
To meet the managers of the Dutch Congregation and get them to sign a resignation of their pretensions to Land in said Charter.
- 1703 3 June Ordered payment to David Jamison for drawing the Deed of the Burial Ground granted by the City of New York to Trinity Church.
1704. 14 June Ordered £4.12.0 be paid to M^r Ludlow Clerk of Assembly for fees on an Act granting priviledges to Trinity Church.
- 24 July A Reference relating to M^r De Reimer's pretentions to a Piece of Ground behind Trinity Church —M^r. Barbarie and M^r Van Dam referees to Value said Lott.

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A Room to be built in the Belfry for the Rector to retire in.

Tate and Bradys Psalms to be sung.

23 Aug^t. Table of fees for Funerals Baptisms and Marriages.

Gabriel Ludlow to be Clerk of Vestry Salary £6.

170⁴/₅. feb. 14—Church Farm rented to George Riders at £32.

The Bell hung at the Expense of £6.17.0.

1705. 30 Apl. Seal of the Corporation left to the Contrivance of a Committee.

13 June An address ordered to be presented to the Governor for the Queens Farm And Queens Garden Granted to the Corporation of the Church. The Governor Attorney Gen^l Bickly and M^r Secretary Clarke gave their fees to the Patent.

Committee appointed to purchase Stone for carrying on building of the Steeple.

1707 9 Apl M^r. Tothill appears to be one of the first 12 Managers in promoting the building of the Church.

The Queens Garden granted to the Church to be inclosed with a good Fence.

170⁷/₈. 2 feb. A list of writings belonging to the Church delivered by M^r Jameson to Coll^o Wenham, viz

A Patent for the Queens Farm and Garden

A Lease of the Farm

A conveyance of the Ground behind the Church by M^r De Reimer

A counterpart of George Riderse lease of the Farm

The Citys Grant of the Burying Ground.

3 feb. Ordered payment to Coll de Brower for his Lott within the Boundaries of the Church.

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- 170^s₉ 11 Jany To Treat with Persons for carrying on the Steeple and produce a Model thereof.
1709. 2 June From the expiration of the provinces revenue The Rector M^r Vesey to be paid £26 p Ann for House rent out of the Queens Farm.
- 17 A Full representation to the Bishop of London of the Farm and Garden. By which it seems that it did belong to the Dutch West India Company, and enjoyed by their Governors untill New York became a Territory of Great Brittain. Then used by the British Governors by the name of the Duke's Farm and Garden, which Farm and Garden was leased the 19 Aug^t 1697. to the Church for 7 years, And again demised to the Church by Viscount Cornbury from 9 May 1702 so long a time as he should remain Governor—writes that a Patent was granted to the Corporation of Trinity Church the 23. Nov^r 1705— But apprehended it might be disputed. And therefore sollicitis his Graces interposition with her Majesty to Confirm the Grant.
- 17 Aug^t Resolved to Petition the Assembly for leave to bring in a Bill to confirm the Grant of the Queens Farm & Garden.
- 24^t Nov. The Printer to reprint the A^cts of Assembly relating to Trinity Church.
- 17^{oo}₁₀. 15 Dec^r Form of a Patent for a Pew in the Church.
- 13 feby M^r Hobbs to be undertaker for building the Spire.
- 1710 July 16 Address to Governor Hunter soliciting his approbation and recommendation of the Vestry petition to her Majesty for Letters Patent of Farm and Garden to be confirmed

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- 19 Dec. State of Church Credits stood at £497.18.0½.
- 17¹⁰/₁₁ 5 Feby The Church Wardens to article with Mr. Lewis for building the Spire.
1711. 16 April Masons engaged at 6/ 6. p^r Day and Labourers at 2/ 3 for performing stone work to the Steeple.
1713. 3 Aug^t Peter Barbarie one of the Church Wardens reported that Mr Jamison another of the Church Wardens who was also Attorney General prosecuted in Chancery for rent of the Queens Farm. Ordered all papers to be taken out of his hands relative to the Church.
- Persons elected to be Church Wardens or Vestry who do refuse or neglect to attend, others to be elected in their places.
- No Copies of the Minutes of Vestry to be delivered without consent of the Rector and one of the Church Wardens.
- 17¹³/₁₄ 21 Jan^y. Address to Queen Anne on the Peace then concluded—enumerates her protection and donations—mentions the Tenure of her Farm and Garden leased by her Governors who remitted the rent—their BenifaCTIONS and promoting the Interest of the Church—And finally her Majestys Grant of the Farm and Garden under the Seal of the Province—mentions her Majestys Munificence and Goodness in Establishing the Church in America, and instructs her Governors whereby no definite Judgment be given in any Court to the Prejudice of the Church without resort to her Majesty—Acknowledges it a mark of her Majestys Paternal affection in appointing Governor Nicholson to Inspect and re-

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present the affairs of the Church—That the Church Corporation is prosecuted for rent of the Farm and Garden and their Title held disputable by the Attorney General, pray for confirming the Letters Patent and Stopping the prosecution
Likewise to Establish Bishops in America.
Letter to the Bishop of London.

19 feby. It appears that great offences had been committed against the Church and threats against the Rector, The Vestry apply to the Council declaring their abhorance of the Prophane and Sacriledgious Tracts against the Church and Minister and acknowledge the Pious Endeavors of the Dutch and French congregations for discovery of the Perpetrators & likewise to represent the dangerous consequences of the Licentious Scoffing—It seems that in consequence of the above unseemly behavior, the

1715. 15 Nov. Rector had undertaken a Voyage to London and returned, bringing his Majestys letter to the Governor for the time being, directing him to Issue his warrant to the Church Wardens of the City to pay the Rectors Salary agreeable to Act of Assembly. Thanks to the Society for sending. Mr. Jenney as assistant

1715. 6 Dec^r The City Vestry refuse the Salary granted by Act of Assembly application to be made the Mayor and Corporation in Virtue of an Act. intituled An Act for Setling a Ministry and raising a Maintenance for them &c. and also an Act for the better establishment of the maintenance for the Minister of the City of New York.

No Minutes to be delivered.

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An association recommended by the Governor for defending his Majestys Rightfull sovereignty and to mark those that refuse.

- 17¹⁵/₁₆ 2 Jan^y. The Vestrys representation to Governor Hunter
Relates that the Reſtor undertook a Voyage to London to make known the threats against the Church. That the Juſtices ſtopt the Reſtors ſalary directed by Act of Aſſembly on pretence that he did not Officiate That he being in England did Implore his Majestys gracious Letter to his Excellency to enjoin the Juſtices to Iſſue thoſe Warrants for payment. But ſtill refuſed—notwithſtanding it was collected and could not be appropriated to any other Purpose.

Ministers of the Juſtices and Veſtrymen of the City of New York, relative to the non payment of the Reſtors Salary.

1716. 25 Aug^t The Juſtices has ſigned Warrants for the diſputed Salary.
1718. 17 April. A Gallery to be built over the Governors Pew.
3 Octob. Part of the Church Farm to be lett in Lotts.
1719. 9 Ap^l. An enquiry to be made into the Title of Kykout Farm bequeathed to Trinity Church by M^r REGNIER in Trust. for building a free School, Chapel, or Church, he was formerly a Veſtry man.
- 13 April The Committee reported it as their opinion that KYKOUT farm might be diſpoſed of without prejudice until a Church or Chapel expreſſed in the will ſhall be built during ſuch time the Sole uſe of the ſaid Farm is veſted in the ſaid Corporation, who reſerve liberty of Egreſſ and Regreſſ for erecting

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at any time a School. Chapel or Church. Sebring became purchaser for £200

No Patents for Pews to be granted.

1720. 9 Aug Church to be enlarged as far as the Fence.

31 persons who subscribe towards enlarging the Church and have no pew, may purchase one and their Subscriptions deducted from the purchase money.

1721. 11 April Ordered that payment be made to the Clerk of the Council the fee agreed in opposing the Incorporation of the Presbyterian Meeting House.

6 Nov. The Marble Font purchased.

1724. 29 May Cap Clarke & Mr Noxon pursuant to an order, reported they had inspected into the Boundary of the Church Farm, that having seen the Deeds of the Persons supposed to have encroached, but could not perceive any had been made.

1725. 21 Sep. Elias Neau's Executors paid a Legacy of £600 for the purposes mentioned in his Will.

1726. 27 Apl. partition Fence to be set between the Land of Doct. Jas Henderson and the Church Land.

A Velvet Paal to be purchased. Fees 12/.

1727. 5 Ground behind the Church to be laid in Lotts and leased.

1729. 9 July A Committee appointed to inspect into the Titles of the Church Farm and Garden.

1732. 22 Nov. The Tennant of the Church being forbid by the Receiver General from paying his rent to the Corporation, a resolve thereon.

1733. 25 Ap^l. A Lease ordered to be Executed to John Welsh for 50 years for a Lott behind the Church of 25 feet front and rear at 20/ p^r Ann.

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The Corporation wrote to the Bishop of London respecting Church Farm Garden &c. which by some is held disputeable they forward Authentic Documents of their right and plead for interposition with His Majesty to have their Estate confirmed under the Broad Seal of England. Their State is as follows.

1697. Aug^t 19. Recites that it was leased by the then Governor to the Church.

1699. By A^ct of Assembly it vacated several Grants of Land made by Col. Fletcher, among which was that granted to the Church.

1702. Another A^ct repealed the same.

1705. Queen Anne by her Governor granted Letters Patent to the Re^ctor and Inhabitants the Farm and Garden to them and their successors for ever at the annual rent of 3/. and that they should pay £26 from the rent thereof of the Re^ctors House.

1708. Queen Anne disallowed the first A^ct and confirmed the Second.

1713. A Bill in Chancery was filed for rent but before a hearing was had thereon, her Majesty ordered the prosecution to be stayed.

It has been Insinuated, That as her Majesty disallowed the repealing A^ct and approved of the Vacating A^ct the grant to the Church is void. It being provided by the said Vacating A^ct that no Governor should grant or lease the Farm and Garden longer than his own government.

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QUERY.

Whether the Grant made while the repealing Act was in force and before the same was disallowed or the vacating Act aforesaid approved by her Majesty on the 23 Nov 1705. be Valid.

What measures are to be taken to render their Title Indisputeable

The State of the Matter at large, and

DUDLEY RYDERS opinion thereon.

29 Octo. M^r Kennedy the recorder General having forbid the Church Tennants from paying their Rents, a Committee was directed to wait upon him and desire him to desist, or that they should be compelled to sue him for Damages, as it prevented the Congregation from Renting and improving their Estate.

22 Nov. The Church Wardens were required by the Attorney General to pay the quitrent due for the Farm.

1735. 14 Aug. The Foundation of the Enlargement of the Church being raised on a Level with the Ground it was ordered to be carried on six feet higher.

1736. July 7. The Church funds being inadequate to carrying on the enlargement subscriptions were ordered. Subscribers names and sums contributed.

1738. Ap^l 4. King Williams order to the Earl of Bellomont dated 27 Jan^y 1700. respecting the Church.
Order of King and Privy Council to repeal an Act respecting the Parish of Jamaica Long Island. dated the 8 August 1734.

May 19. A Committee appointed to agree with the City Corporation for leave to take in the land between

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the Church and Church Garden, and leave a street or Lane at least 20 feet wide adjoyning the Lutheran Church.

Aug^t 25 A Claim set up by the Bogardus's for part of the Church Farm. a Committee appointed to examine their Pretensions.

173⁸₉ Mar. 9. Ordered that the Church Wardens do pay all the arrears of quit rent on the lease to the Church from Col. Fletcher in 1697 and on the Grant since obtained from the Crown.

1739. April 3. payment is made for quit rent and Copy of the receipt entered at large. Signed Rich^d Nicholl Dep. Rec^r Gen^l.

A Committee ordered to take in some of the Lutheran Church yard in exchange for part of the Garden if they can agree.

April 4. The Common Council Minutes entered and leave granted to enclose the land to the Southward of the Church and accept of a Street of 20 feet wide in lieu thereof along aside of the Lutheran Church to be recorded by the name of ROBINSON STREET. A Catalogue of Books presented by M^r Elliston and other Augmentations.

June 1. A Committee to Article with Mr. Clem to build an Organ.

17³⁹₄₀ Mar 4 John March Esq. having left a Legacy of £100 Sterling to the poor in the Parish whenever he should dye, a dispute between the Justices and Church Vestry for its application.

Seal to be affixed to an Instrument for Exchange of Ground with the Lutheran Church.

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1740. April 1. Lewis Catechism to be distributed.

July 1. M^r Elliston proposed an alter Piece to be raised and the would give twenty pounds towards it.

Decem 3. M^r Joseph Wright dyed and left his Estate to the Church.

To demand a Legacy from the Executors of Coll. Ab^m Depeyster of £50.

1741. July 7. M^r Ellistons donation of Books for enlarging the Library.

1742. July 20. Resolved that a North Gallary be built and pulpit removed near the Chancil.

1743. Dec^r. 15 An Organist to be sent for but not to be paid more than £40 ster^g p^r. An nor longer than 3 years.

174 $\frac{3}{4}$ Jany. 5 The Alter Piece to be raised as M^r Elliston shall direct.

1745 Nov. 6 Cap Jeffery & Capt Richard, presented 2 Glass Branches.

1746. Ap^l 3. A Claim being made by the Van Duzens & Browers to some part of the Church Farm, a Committee was appointed to examine into their pretensions, report thereon and do what was necessary.

July 18. Vestry met on the death of Reverend M^r VESSEY, the first Re^ctor of the Parish of Trinity Church in the 72 year of his Age, who was in that Office from the building of Trinity Church in 1697. untill his death. His Character at large.

Octo. 17. Ordered that the Easter offerings at the Sacrament which were a perquisite to the Re^ctor by an order of the Vestry of the 25 April 1698 be repealed. And That so much of an order of the same date whereby strangers were to pay double fees be

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repealed. The Reverend Mr Henry Barclay called to be Rector of Trinity Church and presented to his Excell^y Governor Clinton for admission & Induction.

22. Mr Barclays Admission. Institution & Induction.

Dec. 3 A Committee appointed formerly to lease Church Land to lay out and Lett Lotts opposite to Spring Garden.

Letters to the Bishop of London. The Society for the propagation of the Gospel in foreign parts and their Secretary on the Death of Mr. Vesey and the appointment of Mr. Barclay.

1747. Aug. 10. A Committee appointed to recover the Possession of the House and Land part of the Church Farm. Forcibly entered into and detained by the Browers and others. To Demand possession of part of the Church Garden from Cap Ingoldsby—to rent it to him on such terms as may be agreed upon and enquire into the Title and take possession of the House possessed by the Widow Welch.

Charity School to be furnished with spelling Books for the Children, and Fire wood.

Nov 24. The Committee of the 10 August report that they had possession delivered them of the House built by the Browers and caused the same to be pulled down. That Cap Ingoldsby agreed to deliver them possession of the Garden on being paid as he was the appraised Value of a Stable he had built thereon. That they had sent to the Browers to inform them they might have the Materials of the House built by them, who replied that they would have nothing to do with it.

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A Committee to Rent Church Lands not for a longer term than 21 years.

1747. Nov 24. The Rector and Church Wardens appointed to write to the Society for a Successor to the Rev^d M^r Charlton as Catechist,

The Rectors Expenses in removing being considered £100 was allowed for his last years Services— And £100 p Annum including £26. House Rent to be paid in quarterly payments for the next year.

1747/8 Mar. 8- A power of Attorney with the Corporation Seal affixed to Joseph Murray and others to appear to a declaration in ejectment depending in the Supreme Court ag^t John Stiles—Adam Vanderburgh Tennant at the Suit of James Jackson on the demise of Cornelius Brower.

The Rev^d Samuel Auchmuty appointed Catechist by the Society. and assistant to the Rector in his Parochial Duties.

Subscription proposed for his support.

M^r Elliston presented an handsome Silver Bason to receive the offerings at the Communion.

1748. April 15. A Chapel of Ease proposed to be built, a Committee appointed to consider where it would be most proper & hear the Sentiments of the congregation thereon.

May 3. An order for purchasing a Lott from Mr. Gomez and three Lotts from Henry Brasher and such other Lotts as they think proper adjoining thereto.

So much of the Church Ground adjoining the Lutheran Church appropriated for building a Charity School.

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July 4. Ordered that the Church Wardens &c purchase 6 Lotts of Ground fronting Nassau Street and Fair Street from David Clarkson to build a Chapel.

11 Committee reported that they had purchased from Mr Clarkson 6 Lotts of Ground for £500. But several Inhabitants of Montgomery Ward alledged that Several Lotts in Beekman Street would be more commodious and offering to raise money among themselves sufficient to purchase the Ground from Coll Beekman The Corporation resolved that if Mr Clarkson insisted on the agreement they would take a conveyance and pay the purchase money.

Dec 21. plans to be procured for building a Chapel Coll Beekmans Title to be examined.

Mr Barclays salary the same as the former year.

1748/9 Jan^y 23 plan approved of for building a Chapel. 92 feet long and 72 feet wide. Committee for performing the same.

1748/9 Jan^y 23^d Committee to agree for the purchase of Coll Beekmans Lotts, to agree with James Burling to exchange a part of the Ground with Burling. That Deeds be made conveying the ground to the Rector and Inhabitants of Trinity Church.

Mar. 23 purchase made from Coll Beekman and the Consideration money being £645. was paid by Cap Aspinwall in behalf of the Inhabitants of Montgomery Ward. Ordered that it be recorded by Mr Lodge in the town Clerks Office

Ordered that upon John Killmaster and his Wife executing Deeds for a Lott adjoining Lott 52 lately

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purchased from Coll Beekman, The Corporation will purchase another Lott of equal Value—And that untill such purchase is made the Church Wardens shall pay them £8. p^r ann being the present rent thereof. Thanks to be given to Mr Aspinwall and Mr Crommelin also to Mr. Armstrong.

1749. April 28. Coll Robinson to pay such money over and above the Subscriptions for compleating the Charity School

Aug^t 29 Audittors, report that they had examined Coll^o Robinsons Accounts from the Settlement in April 1726 to 28 March last. that there then remained Cash in his hands £822.13.8½ and in Bonds £1388. 19.1. besides Henry Wilemans bond for £20. And they do express that his Book of Entrys and Vouchers are very plain clear and regular, and Satisfactory. That much time and pains had been bestowed in serving the Church. When the Thanks of the Corporation was voted.

Nov. 7. Payment ordered to M^r Kilmaster in discharge of the Corporation Covenant for the purchase of a Lott—where the Chapel was building the sum of £120.

Nov 24 Rules and regulations for the Charity School. and who to be admitted and cloathed, to be settled by a Committee.

174⁴⁹/₅₀ Feb. 23 The Charity School having taken fire this morning which consumed the same and Communicate to Trinity Church Steeple. The Tower ordered to be repaired and Ladders or Stairs to be made in the Steeple & Spire.

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Mar. 1 Persons that were most active in extinguishing the Fire on the Spire were. Davis Hurd, Andrew Gotier Francis Davison, David Robinson, Cornelius McCarty and William Kippen—Ordered that £50 be distributed among them.

1750. April 26. Adam Vanderburgh the Church Tennant freely offered to relinquish his claim to land, southward of the Stockadoes. Upon which they granted him a lease for 4 Lotts on the broadway where he lived, and that he might have the Farm House to make what use of it as he pleased. in consideration that his lease was not expired £1000 to be taken at Interest for compleating S. Pauls.*

The School House to be rebuilt by Subscription.

May 1 Lotts in future to be rented for 21 years. at the expiration to be Valued. and the Church have it in their choice to take the buildings or the Tennant have liberty to take them away.

Committee. to wait upon the Congregation for their subscriptions to rebuild the Charity School and the committee formerly for building. were now to rebuild the School House.

June 15. M^r Horsmanden and the Committee agreed with John Brower and James Napier for rebuilding the Charity School. for £375. certain and £25 more when compleated if they deserve the same.

1750/1 Jan^y 10. The Rector to be paid £100 p^r annum till further order Committee to agree with Dirk Dye about leaving a Street between the Church Land and his upon such terms as they can agree upon.

* In another hand "S^t Georges" is written over "S^t Pauls."

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Coll Robinson and others to sell the House and Lott occupied by the widow Welch. also a Slip of Land adjoining to the Chapel and the Salt meadow belonging to the Church Corporation.

Feb. 4. The House that the Widow Welch lived in was sold by the Committee at Vandue to M^r Elizabeth Sharpas for £250.

Welch the son of James Welch his pretensions to the old House behind the Church which he claims under the late Coll Heathcote to be examined and to make such agreement as the Committee think fitt.

Isaac La Mouch to be thanked for his gift of a marble Font to St. Georges.

Feb. 14. All writings of this Corporation to which their Seal is affixed to be witnessed by the Church Wardens for the time being.

To Petition the City Corporation for a grant of the water Lotts 200 Feet into the River beyond low water mark behind Trinity Church, to be signed by the Re^ctor and Church Wardens on behalf of the Church Corporation.

March 8. The Committees agreement with Dirk Deij entered at large for a Street leading from the broad way to the North River. Dirk Deij surrenders 15 feet and the Church 25 feet, Dirk Deij to pay the Church £60.

1750/1. March 8. The Committee appointed to petition the City Corporation for the water Lotts behind Trinity Church were embarrassed for their North Bounds, who agreed with Messrs Bayard Schuyler and Roosevelt the Church North Bounds should be

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three feet to the Southward as the Fence then stood. And the Church Wardens should affix the Seal to an agreement pursuant thereto. with those that claim Land to the Northward of the Church Land. The line to run from Lombard Street to low water Mark.

Same Committee to treat with M^r Nicholas Roosevelt about leasing a Slip.

M^r Bayard to have leave to hang Gutters on the South side of any House or Houses that he may build on the north side of and adjoining the Church yard.

1751. April 15. A Committee to agree with M^r. Duykink to painting the Pedistal to the alter Piece.

May 28. The Church put in mourning on the death of the Prince of Wales.

The Stone work of the Chapel to be carried up its proper highth.

June 4. Sir Peter Warren by Oliver De Lancey gave one hundred pounds Sterling towards building St Georges Chapel when upon M^r De Lanceys application The Corporation promised that a Pew should be appropriated for Sir Peters Family whenever they shall come into this Country. the board having a gratefull sense of his generous gift

The Committee for Leasing Church Lands to name the Streets and number the Lotts.

Octo 3^d The Charity School House being rebuilt the contractors ordered to be paid £25 in addition to their agreement. The Church Wardens to provide fire wood for the Charity School.

The Committee for building St Georges Chapel to

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provide materials and employ persons to complete the same.

1752. March 5. Agreed in Vestry that this Corporation will give any reasonable quantity of the Church Farm for Erecting and use of a Colledge.

April. 1. Pews in St Georges to be rented from the 1 May following.

May. 28 The Chapel to be opened on Wednesday 1 July. and the Governor to be invited thereat.

July. 10. Arch Bishop of Canterbury remitted by Oliver De Lancey Esq. £10 Sterling towards building St Georges.

October 3. A Vestryman to be elected in the Room of Mr. Hammersley deceased.

Nov. 9. Church Wardens to provide fire and Candle for the use of the Catechumens on Wednesday evenings
A Bell to be sent for, for the Chapel.

1753. Jan^y 31. William Tuckey appointed Joynt Clerk with Mr. Hildrith, But the former to have no Benifit of the Perquisites belonging to Mr. Hildreth who is considered as parish Clerk.

In consideration of the Extra dutys The Rever^d Mr Barclay and the Rev^d Mr Auchmuty allowed sixty pounds p^r Annum additional salary each untill another minister be provided.

Dec^r 20. Doc^r Johnson to be assistant Minister Salary
£150 p^r an

1754. May 14. Unanimously agreed to give for the use of the Colledge intended to be erected a certain parcel of Land belonging to this Corporation, to say—a Street of ninety feet wide from Broadway to Church

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Street, and from Church Street all the Lands between Barclay Street and Murray Street to the Waterside, Upon Condition that the President of the said Colledge forever, be a member of and in Communion of the Church of England and that the morning and evening Services in said Colledge be the Liturgy of the said Church or such a Collection of Prayers out of the said Liturgy as shall be agreed upon by the President and Trustees or Governors of the said Colledge.

July 30. Pew No. 101 surrendered to the Church on repayment of £26. to M^{rs} Dugdale.

M^r Livingston & M^r Lefferts to have 16 foot of the Church-Ground. on the rear of their 4 Lotts. in consideration that they leave a Stone wall 6 foot high at the expiration.

1755. May. 5. The Engrossed deed for the Grant of the Land from this Corporation to the Governors of Colledge ordered to be Sealed and witnessed by the Church Wardens.

Sep^r. 5. The Widow Livinston by herson William, claimed some part of the Church Farm when a Committee was appointed to examine her pretensions.

Nov. 3. A Letter written to the Secretary of the Society for propagation of the Gospel in foreign Parts. on the grant made to the Colledge. with a full representation &c.

Address to S^r Charles Hardy Governor &c.

1756. July 15. The Vestry having considered of the claim made to part of the Church Lands by the representatives of M^{rs} Cath Livingston are of opinion that the said

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Claim is without any legal foundation and thereupon
RESOLVED that a defence be made by this Corporation to any action or Suit that shall be commenced or brought by the said Representatives.

Nov. 16. A Committee to represent to the Justices, that there hath been an irregularity in Taxing the Church Farm Double.

Decem 22 Ordered that when Coll^o Robinson the late Church Warden delivers over to Mr Reade the books and papers, That the same be done by Indenture pursuant to Charter.

1757. April 5. A Committee to treat with Dirk Deij about his claim to eight Acres of Land near old Jans Land, and to settle the division Line between the said Dirk Deys Land and the Church Farm
M^r Murrays Legacy of £100 for the poor of the Congregation.

Aug^t 5. M^rs Freds Legacy of £500. for the use of the Charity School.

A Committee appointed to carry on the Law Suit by Cornelius Brower for part of the Church Farm.

1758. Janu^y. 6. Thanks to be given to Mr. Haynes for his generous donation of the Cloathing for the Charity Children.

Mar. 8. M^r Chambers having purchased from Dirk Dey about 9 acres supposed to be part of the Church Farm but claimed by the said Deij for which he had paid £50. ordered the same sum to be repaid on delivering up the Deed and other Papers relating thereto.

May 6. Cap^t Randal to be thanked for his donation of a Bell for the Charity School.

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- Sep. 14. All the Streets that are laid out on the Church Lands to be registered according to the plans thereof.
- Nov. 13. Cap Alexander Troups Legacy of £ for the use of the Charity School.
Paul Richard Esq. his Legacy of £50 for the poor of the Congregation of Trinity Church.
1760. Jan^y 30. The Pantile Roof on St. Georges being too weighty was ordered to be taken of sold and new shingled.
A clock purchased from M^r Crommelin and ordered to be placed in the Chapel.
- Feb^y 1. A petition to be presented to Mayor Aldermen & Commonalty for the water Lotts from Division Street to the Stocadoes except those Lotts given to the Colledge for a Grant of the same 200 feet in the River beyond low water mark.
- July 28. M^{rs} Elizabeth Sharpas her Legacy of £200 for the use of the Charity School.
M^{rs} Auboyneau Legacy. 200 in part for the use of the Charity School.
A Committee to meet the Minister and Elders of the Lutheran Church, and receive their proposals made to the Rev^d Mr Barclay relating to an exchange of some ground adjoyning the Charity School.
1761. Jan^y. 2. The Church and Chapel to be put in mourning on the Death of his most Sacred Majesty George the Second.
M^r Desbrosses made a further payment of £200.
M^{rs} Auboyneau's Legacy to the Charity School.
1761. March 4. M^r Thomas Duncan his Legacy of £500 for

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the uses mentioned in his Will, applied to Charity School Funds.

A grant of £500 toward purchasing a New Organ. in addition to a subscription.

May 20. Committees to visit Charity School Monthly and provide a School mistress.

Sept. 1. Trinity Church Steeple to be rough cast.

Nov. 6. Address to Governor Monkton & his Answer.

1762. Mar. 19. Trinity Church Steeple to be repaired and painted and a Balcony to be built upon the Roof.

1762 Aug^t 13. Vestry agreed to purchase 4 Lotts of Ground in Broad Street from M^r Marston for £2500. including to build another Church

June 15. Address to Governor Monkton & Answer

July 8 The Spire of Trinity Church to be wholly new shingled. and £50 to be distributed to the persons most active in extinguishing the Fire, having been struck with Lightning and that Conductors be placed.

Sep. 24. The old Organ to be sold.

April 5. Committee to look for a proper and Convenient Lott of Ground to Erect a New Church.

June 16. Church Wardens to pay £100 towards making and compleating a New Road through the Church Farm from the ground granted to the Colledge to Lands leased to W^m Burnham.

Materials to be purchased for building a New Church on the southermost part of the Church Farm.

Resolved to allow an Organist £100 p^r an Salary.

Nov. 3. M^r Desbrosses paid the remainder of M^{rs} Auboyneau's Legacy making £519 . . 1.9. on Condi-

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tion that Vestry Indemnify him in case any lawfull demands appear against the Estate and he also gave a Legacy of 20. bequeathed by the Testator both for the use of the Charity School.

Committee to agree with the Lutheran Congregation for an exchange of Ground, adjoining School House.

1764. April 5. The New Organ ordered to be put up.

Aug. 28. On the Death of the Rev^d Doctor Henry Barclay. The Rever^d Mr. Auchmuty was chosen his Successor to the Rectory of the Parish Church of Trinity Church. and presentation.

Sep. 1. Letters of admission. Institution and Mandatory.

3. The Rev^d Mr. Charles Inglis, assistant Minister with a Salary of £200 p^r Annum besides what could be collected by Voluntary Subscription.

24. The Rev^d Mr John Ogilvie another assistant Minister with a Salary of £200 p An. beside subscription.

1764. Nov. 23^d When Vacancy happens in the Charity School a preference to be given to Children belonging to the Congregation of Trinity Church.

Rectors Salary established at £300 p^r an.

1765. Aug. 25. M^r Inglis did not officiate untill this time on a Salary of £200. beside subscription.

Octo. 22. Payment ordered to M^r John Reade for perusing and abstracting the several original Grants Deeds and papers belonging to the Corporation, am^d to £10.19.

Nov. 15. Address to S^t Henry Moore Governor &c.

1766. Mar. 7. Alderman Roosevelt having intended to propose to the City Corporation to convey two Water Lotts to those belonging to him adjoining the Water

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Lott, belonging to this Corporation (back of Trinity Church) It was resolved to convey to the City Corporation. two of Trinity Church Water Lotts. For the use of a Ferry. intended to be established and fixed there forever. But if the said Ferry shall be removed from there then the said Water Lotts so granted for the use aforesaid shall again revert and be in this Corporation.

21. Coll De Lancey having purchased at public Vendue the remainder of the Farm which M^r Nich^o Bayard had yet to come in his lease for Old Jans Land with the Improvements there on for £150. Who offered the purchase to this Corporation. They accepted thereof—ordered the purchase money to be paid. and Thanks to be given to Coll De Lancey.

Apr^l. 3 Fees and Perquisites established as follows.

RECTORS FEES

For the Ground in the Chancel, a grown

Person	£5.
a Child above 10 & not more than 16 years	2.10
a Child under 10 years	1.5
Funeral Service in Church	13
do Church yard	9
a Manager in the Parish	13

PARISH CLERK

attending a Funeral when invited	5.6
attending a Marriage	6.6
Registering a Marriage	2
publishing a Marriage at Church	3
Certificate of Publication	2
registering a Christening	1.6

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SEXTONS FEES

Ringling the Bell for a Funeral	1 Hour	£ 3
	each hour after	1
Digging and makeing a Grave		6
Opening a Vault		8
every Marriage in Church		3.6

CHURCH DUES

use of New Velvit paal	18
use of old paal	12.

July 21 The Rev^d Doct^r Cooper president of Kings Colledge solicited that Pews might be assigned for the Tutors and Students of that Colledge, which were ordered to be appropriated for that purpose.

Sep. 8. David Ogden Esq. of Newark New Jersey, retained on the part of Trinity Church Corporation for his assistance in any Suit or Suits that might be brought against them, And thanked for not taking a Fee against the Church.

Octo. 3. Pews ordered to be rented in St Pauls. on foll^e conditions.

To be Lett for 1 year to the highest bidder to commence 1 Nov^r.

That if any Tennant inclines to surrender before the expiration of the year to give 3 m^o Notice.

If the rent is not paid in three months after the year is expired, Church may rent them to other Tennants.

29. His Excell^y. S. Henry Moore expressed a desire of introducing a Band of Musick at the dedication of S: Pauls. when it was assented to. To joyn in such

TRINITY CHURCH

part of the Service as is usual and Customary. But no other Instruments but such as are allowed or adapted on solemn Occasions.

Novem^r 4 Sir Henry Moore was pleased to make an offer of granting a New Charter.

Committee to examine whither any deficiency in the present Charter and to report a draft of a New one if necessary.

Doct^r Auchmuty thanked for his Sermon at the dedicating of St Pauls. asked for a copy thereof, to be printed.

Decem. 3. Reverend M^r Samuel Provoost to be assistant Minister with a Salary of £200.

1767 Feb^y 6 Sir Henry Moore proposed to grant a Township to this Corporation.

April 21. M^r Provoost Salary to be augmented. £50.

The Society had given Mr. Hildreth Master of the Charity School £10 Sterling provided the Church Corporation did the Like which was agreed to.

Aug. 17 Doct^r Magra & Doct^r Anderson demand of Richard Morris Esq. Executor of Thomas Robinson deceased. the amount of their accounts, which he conceived exhorbitant a Committee appointed to examine if any thing or what is due them by the Testator and offer in payment what they shall think right the Church Corporation being residuary Legatee.

1767. Augu. 17. Fees for Burials in St Pauls Church yard to be same as are established for the New Ground in Trinity Church.

Sep^r 28. A Portrait of the late Doct^r Barclay deceased to be procured at the expence of the Corporation.

HOBART CORRESPONDENCE

Thanks of the Corporation given to M^r Reade for his faithfull Services as Church Warden.

Dec. 15. M^r Reade paid Mr John Kelly's account before the Corporation for running out a Tract of Land. petitioned for payment ordered.

Committee report that £30 to be paid to Doc. Magra and £20 to Doc^t Anderson will be a reasonable compensation for their attendance on M^r Thomas Robinson Deceased.

1768. Feb. 10 Phineas Mun to be paid 39.5.4. for Surveying Lands for which this Corporation have obtained his Excellency S^t Henry Moores warrant of Survey.

March. 25. The Charity School House appropriated as a Parsonage for the Re^ctor for the time being to be made convenient and commodious for their Residence and Another Charity School House to be erected in its place.

April 18. The School House to be built on Lotts behind Trinity Church. 50 foot front of Brick and to be covered with Tile or Slate.

May. 3. John Keatings intended paper Mill interfferring with Mr. Mortiers improvements, committee appointed to fix on some other of the Church Land and agree on the damages it will be proper to pay him.

5. Keating to have two Acres of Land surrendered by M^r Lisperard for 63 years, rent £20 for first 21 years £30 for next 21 years and £40 for last 21 years and to be allowed £20 for removing his materials.

July. 22 M^r Chambers legacy of £1000 for the Charity School was to be paid at the Death of his Lady, but

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she being Piously inclined offered payment in her life time, which was accepted with gratitude.

Nov. 7 John Peter prays for an abatement of rent and an enlargement of the term of his present Lease.

1769 Feb^y. 22 M^r Provoost having signified his intentions of going to England it was debated whether his Salary should be continued it was unanimously declared not. M^r Reade having represented the State of the Church Funds by which the outgoings far exceeded the income of the Corporation. when it was thought absolutely necessary to retrench the Annual Expences when

1769. Mr. John Rice the organist. his Salary was agreed to be discontinued and a Subscription opened in lieu thereof.

Mar. 28. Jacob Van Voorhees and others having petitioned the Common Council for a Grant of the Water Lotts fronting lands of this Corporation. A Committee appointed to offer reasons in behalf of the Church and request a preference of said Grant Mr. Mortier to have an addition of Land, leased to him on the same terms that he holds other part

June. 8. A Commodious and convenient dwelling house &c being provided for the Rector's Residence. Ordered that Instead of the former allowance, he be paid a Salary of £250.

August 1. £80 p annum offered to M^r Rice Organist. A Petition to be presented to S^r Henry Moore praying a Grant for a certain Tract of land lately located & Surveyed But that if the Prayer thereof cannot at present be granted by his Excell^y that to

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be requested to transmitt the said Petition to be laid before his Majesty.

Octo. 26 The Church Funds being inadequate to the annual expence. it was proposed to dismiss the Rev^d M^r Samuel Provoost as an assistant Minister.

A Reward of £10 paid to the Persons who were aiding in the discovering of the Persons who committed the Robbery in St. Pauls.

M^r Lawrence Reade to be empowered to recover a Legacy left by Mr. Thomas Brown late of New York, for the use of the Charity School.

Nov. 6. Mr. Provoost if he is continued an Assistant then to be paid by Subscription only.

Dec. 15. Resolved to pay Mr. Provoost £100 p^r Ann and solicit subscription for a further Sum

1770 Mar 13 Committee for taking out the Patent for 25000 acres of Land.

30 Committee to wait on the Lieut Governor and the other Gentlemen who have remitted their Fees on the Grant of Land. with the Thanks of this Corporation.

May 30 Committee to regulate the Streets and Paved. the church Wardens to furnish money for that Purpose

Nov 15 Committee to Meet Committees of Colledge and apply to have the quit rent remitted.

1771. Feb. 11 Committee to make a final Settlement of the agreement entered into with the Lutheran Congregation relative to a piece of Ground exchanged.

1771. March 21. M^{rs} Wyley having agreed to bind her Son to Mr. Hildreth for four years to act as Usher or Assistant in the Charity School. The Vestry engages

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to pay her £16 p. Annum and to Cloathe him decently.

The Cisterns upon the Tower of Trinity Church to be taken down and the Materials disposed of.

May. 13. The Committee appointed. report that they had auditted M^r Desbrosses account and found a Balance due to him of £75.9.7. to Monday in Easter Week 1771.

May. 27 The Rev^d M^r Samuel Provoost informed the Vestry that he intended to leave the Service of the Church, and debates arrising whether or not the Subscriptions in addition to the £100. Salary should be carried through. When it was resolved to pay any deficiency short of £200.

M^r Troup who stands security for James Wilmott Collector of Pew Rent to be discharged therefrom when Wilmott gives such other security as shall be approved.

A Committee to regulate the Street and Secure the Bank before Samuel Frances House

July. 18. Adress to Governor Tryon and his Answer

Aug. 7. Agreed to release the Church right and Claim to the ground on which a Market was intended to be built and contribute £200 to the same on Condition that the City Corporation do grant and Confirm to the Church the Water Lotts agreeable to the prayer of their Petition.

30 All future Leases, a covenant to be added that the Lessees be obliged to pave the Streets before their respective Lotts.

Resolved that the Church Funds are insufficient to

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increase Mr Rice's Salary as Organist or make him any further allowance than was formerly Voted.

Octo. 14 A Street being proposed to be laid out in a direct line from the Broadway to Hudsons River between the South Bounds of the Lands of Mr. Anthony Rutgers and the North Bounds of the Church Farm. adjoining thereto. a Committee appointed to Confer and agree with Mr. Rutgers

Again Mr Rice's request was taken into consideration when it was again resolved no addition could be made in his Salary.

A Committee appointed to prepare a Petition to his Majesty praying a remission of the Quit Rent reserved in a Grant for a Tract of Land to this Corporation That a Letter be written to the Arch Bishop of Canterbury another to the Bishop of London and a request to Doctor Cooper for his good offices.

1771. Novem 1 Lease and Release from the Church to Philip Row for a Tract of Land. in the 9 partners formerly mortgaged to them by John Dies and afterwards sold on Execution, were conveyed to Philip Row.

1772 Jan 20 proper Deeds to be drawn between this Corporation and Mr Anthony Rutgers upon exchanging a Piece of Land belonging to the Church and the Lands of the said An Rutgers conformable to the agreement between him and the Committee and the map made thereof by Gerrard Banker.

The Governors of the Hospital solicit a Grant of two acres of Land for Building an Infirmary. It was resolved to lease to them 2 Acres for 99 years for the Sole purpose of building said Hospital at the annual Rent of 20 p^r Annum

TRINITY CHURCH

- 31 The Governors of the Hospital again apply. when the Corporation consents to lease 2 Acres for £15 p^r Annum.

A copy of an order of Common Council reciting a report of a Committee of their Corporation founded upon the petition of James De Lancey Esq^r & others, praying a grant of a Piece of Land in the outward of this City in trust to this Corporation for erecting a School House Church and parsonage House and burying Ground. (designed to be built at the 3 Mile Stone) a Committee to confer and agree with the Corporation on the terms which this Corporation will accept of the same.

Auditors appointed to examine Mr. Wilmot & Mr. Renaudet accounts. and report whether M^r Renaudet is intitled to any further allowance than what is made him, for that Business which was 5 p^r c.

- April 6. M^r Rutgers lease and release tendered to the Corporation for a piece or Slip of his ground in exchange of Church Ground.

Sam^l Frances Petitioned for a recompence for the damage he sustained by lowering the Street, a Committee to report the Expende of a Wall to be raised to support his House.

M^r Renaudet to have an allowance of £20 p^r Annum for the present and 9 years past for his care over and above his commission of 5 p^r c for collecting rent. An addition of £20 p Ann to be paid to M^r Hildrith for his diligence and attention.

- 21 Auditors report that they find a ballance due to Elias Desbrosses Esq Church Warden 706.0.8½

May. 7 Ordered that Greenwich Street be extended in

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breadth to 66 feet and to be continued in a direct line through the Church Ground from the Corner on the North side of Chambers Street to the Oswego Market . . (Vesey Street).

1772 May 7. Auditors report that they had examined Mr Renaudets Account from 25 March 1762 to 25. March 1772. that there was a ballance due to Mr. Renaudet 27/3 $\frac{3}{4}$

June 22 Committees report, That the Corporation of New York agreed to grant to the Church. The water Lotts fronting the Church ground. which lay between Vesey Street and Barclay Street.—between Murray Street and Warren Street.—and between Warren and Chambers Street at the (annual) rent of one shilling pr foot. When the said Committee was ordered to apply for the grant accordingly.

July 24. A committee to enquire what right Mr. Welch holds the possession of the House and Ground back of the Church. Mr Troup as security to James Wilmot discharged from the obligation.

Nov. 24 The Church Wardens to pay Doc^t Cooper 21 Guineas for his disbursements in solliciting for this Corporation the Remission of the Quit Rents on the Tract of Land lately granted.

Dec^r 29. Governor Tryon having presented a Set of Church Furniture Plate and Books for the Sole use and service of St Georges Chapel ordered the thanks of the Board for his generous donation.

Ordered that a piece of plate of the Value of 30 Guineas be presented to Doc^t Cooper for his ser-

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vices in procuring a remission of quit rent. on the Tract of Land late granted to the Church.

1773. Jan 13 M^r Rice to be allowed a Salary of £90 p An. and £10 more for seting to musick Hymnes and Anthems that may be occasionally sung by the Charity Scholars.

Feb. 24. The Committee reported That George Welch possessor of a House and Lott of Ground back of the Church—That the Lott was granted to Coll Caleb Heathcote by Letters Patent under the great Seal of the Province dated 2 Sep^r 1696. That in 1697 Caleb Heathcote gave to Edw Anderson, whose Son and heir for £20—conveyed it to James Welch Father of the Present Possessor George Welch. That the Grant of the said Caleb Heathcote was Vacated by a Law of this Colony in 1699. And that the said Lott is now Legally vested in this Corporation by a Grant from her Majesty Queen Anne in 1705. When the said George Welch was informed that the Vestry would lease him the Lott for the Life of himself and his Wife and the longest liver for 1/ rent p Annum.

The Secretary from time to time to send Copies of all orders that are to be sent to all Committees, to the Rector he having undertaken to have them delivered in time.

March 30 Committee to raise the annual rent of Pews in St Georges Chapel.

Bonds to be executed to Rev^d Mr. Inglis and Rev: Doc Ogilvie for £355.13. each—(the Church being unable to discharge their debts being short recovered in their Support.

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Letters of Thanks to be written to the Archbishop of Canterbury and others on remission of quit rents. Doctor Cooper to be paid £46.8.6. in lieu of a S^c of plate

1773 May 25. Auditors report that they find a balance due to Elias Desbrosses Esq. £337.15.5½ from this Corporation.

June 9. Address to General Gage and—Answer.

July 8. Cornelius C Bogardus if attempts to take unlawful Possession of part of the Church Lands—Letter of Attorney to be given under the seal to oppose and defend the Possession and remove the Fences if any shall be put thereon.

Aug. 3—A piece of Ground to be appropriated for Burial Ground for Negroes.

Sep. 15 The Committee reported that the Block or piece of Ground bounded by Church Street Reade Street Chapel Street and Ground of Anthony Rutgers be set apart for Negroes burial Ground. There a Fence to be erected around the same.

Stephen Tippet being Indicted for removing and burning the Fence that was put up by Bogardus—Ordered that M^r Kempe Mr. Duane & Mr Kissam appear and defend this Corporation Title.

Draft of Corporation Grant to Church Corporation for Water Lotts read and approved.

23. Cornelius C Bogardus again attempting to take unlawfull possession of part of the Church Lands—When Andrew Bell was empowered to oppose and defend the Possession of this Corporation and remove the Fence that he shall have put on

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A Power to be granted by the Church Wardens to enter into any House or Lands belonging to the Church that has been or may be entered upon by Cornelius Bogardus, or any person under him.

Octo. 1 Cornelius C Bogardus attempts again. and resolution similar to the above.

Nov^r. 9. M^r Holland Alsop Lewis and others propose calling the rever^d M^r Coombe as assistant Minister. The Board unanimously declare that their Funds are unequal to Support him. But if the Congregation will engage to the Satisfaction of M^r Coombe they will cheerfully call him as an assistant.

1774. Mar 1 M^r Chief Justice Horsmanden having claimed a right to a pew in Trinity Church Granted to M^{rs} Vesey his late Wife. very serious debates arose thereon and the Corporation resolve that he had no right—tho they indulged him in the Possession for Particular Reasons.

April 12. Auditors of Church Wardens Account report that they find a ballance to Elias Desbrosses Esq.
£315.1.3¹/₄

May 9. The two Church Wardens Mr Kempe Mr Duane Mr Kissam Mr Laight Mr. Bache & M^r Shaw are a Committee to manage all controversies and Law Suits on the part of the Church.

A Committee to reward such persons that have been employed in removing the Fences that have been put up by Bogardus.

M^{rs} Anne Chambers having bequeathed £500 to be placed out at Interest by this Corporation, and the yearly income to be applied for the support of

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the Girls of the Charity School. and in rewarding the most deserving in such proportions as the Vestry think proper

1774 July 7. Fees to be demanded in the Negro burial Ground to be 6/ for the Ground and 6 for digging the Grave. The Street leading from the Broadway between Trinity Church and the Parsonage House to be called Auchmuty Street.

Note it is recorded by the City Corporation ROBINSON STREET.

Aug 18. William Bogardus to be prosecuted for Forceable Entry — which he had illegally taken possession of. Vaults in St Georges Chapel to be the same price that they are in Trinity Church Yard.

Sep. 27. Vaults in Either Church Yard to be £15. & half Vaults £8.

Dec. 6. The Rev^d Mr. Vardill to be assistant Minister on a Salary of £100. p^r Ann and $\frac{1}{8}$ of Subscription to be solicited.

1775. Jan. 3. If £683 or upward, can be raised by Subscription for the Support of the Clergy. then this Corporation will call the Rev^d M^r. Moore and the Rev^d M^r. Bowdin.

Feb^y 7. The Subscription Roll and other Engagements for the Support of the Clergy am^t to £691.2.0. being exhibited. Resolve for the Committee to Wait on Mr. Moore & M^r. Bowdin and know if they will consent to become Assistant Ministers on the terms offered by Vestry.

10. Both Clergymen assented to the terms.

May 9 Auditors report that they find a Ballance Due to

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Elias Desbrosses Esq from this Corporation £221.

8.7 $\frac{1}{4}$

1777. Mar. 20. By the Death of Doct. Auchmuty the Rectory becomes Vacant when the Rev^d Mr. Charles Inglis unanimously chosen and Elected. Rector of Trinity Church.

Mr. Inglis acceptance—presentation—Admission—Institution—Induction

April 1. Letters to the Society for the Propagation of the Gospel and Bishop of London on the Death of Doc. Auchmuty and Choice of Mr. Inglis.

Rev^d Mr. Bowdens Ill State of health compels him to withdraw himself from the Service of the Church

June 9. Committee to prepare petitions to his Majesty representing the loss of this Corporation by Fire.

Auditors report that they find a Ballance due to Elias Desbrosses Esq. from this Corporation to

1 Ap^l 1777. 659.192 $\frac{1}{2}$.

Committee appointed to Estimate the Damage this Corporation have suffered by fire on the 21 Sep 1776. report Loss of Trinity Church including the

Organ	£17.500
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Rectors House &c	2 500
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two Charity Schools	2 000
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Library	200
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beside the Annual Rent of, 246 Lotts of Ground.

the Tennants Houses being consumed by fire—

Am^g to £536 p^r Annum.

1778. Jan^y 15 Certificate of the Rectors Institution and Induction by Mess Tho^s Marston and John Moore

Committee to View that part of Trinity Church yard

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on the South side of the Church appropriated and set apart for building of Vaults.

1778 Jan 15 M^r Mortiers application for the principal and Interest of a Bond of this Corporation for £4000. When she was informed that the Church Funds were inadequate to and could not at present discharge any part of the debt.

Letter from the Bishop of London applauding the Choice of Doc^t Inglis in the room of Doc^t Auchmuty deceased.

Ap^l 21—M^r Amos Bull engaged as parish Clerk at £15 p^r Annum and £60 as master of the Charity School with the Customary Fees and perquisites over and above what may be allowed to him by the Society for the propagation of the Gospel in foreign parts, and that a House be provided to accomodate him and his family and for the Charity School.

No Lotts to be rented untill they are Viewed. That no Tennants possess Lotts untill the leases be executed. When the Tennant shall also execute a Bond for Performance of the Covenants. That a claim be inserted restraining the Tennant from Transferring their Leases or any part thereof without consent of the Corporation.

Thanks to be given to M^r Nathaniel Marston for a New Velvit paal presented to the Church.

June 1. Auditors report that there is a ballance due from this Corporation to the Estate of the late Elias Desbrosses Esq. deceased to the 26 March the day of his death—£479.0.6.

Resolution to procure as large a Subscription for the Rev^d M^r Moore as their Solicitations can obtain

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in addition to the £50 p^r Annum which is all the Corporation can engage for.

The Great Losses sustained renders it absolutely necessary for the Corporation to be carefull of their remaining Funds. Wherefore as the greater part now arises from the Rent of Pews. Each possessor is to be notified that unless the arrears are paid that their Pews will be rented to other Tennants.

Sep. 4. M^r Laight to dispose of the old Iron saved out of the Ruins of Trinity Church.

1779. Mar 30 Ordered that the Numbers of the Lotts on the Church Ground be marked on the several Houses and Fences of the different Lotts.

The Rev^d M^r Moore represented that his income was inadequate to the Support of his Family—Wherefore it is resolved to allow him £200 in addition to his former Salary for the Present year M^r Bull requested an augmentation of his Salary, when £40 p^r Ann addition was voted besides £10 Sterg. p^r Ann formerly—allowed by the Society as Catechist to the Negros, which is to be continued untill that Salary is again allowed the Catechist.

May 4 Auditors report that there remains a ballance in the hands of James Desbrosses Esq. the present Church Warden due to the Church £339.4.8 $\frac{1}{4}$

The Parish Clerk may demand 3/. for registering the name of each person baptized.

1779. Octo. 29. It being represented that the Old dutch Church is now used as an Hospital for his Majestys Troops. This Corporation impressed with a gratefull remembrance of the former kindness of the Members

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of that Antient Church, offer the use of S^t Georges to that Congregation for celebrating divine Worship.

1780. Jan 25. It is apprehended that it will Tend much to the Interest of the Corporation, not only to widen the Streets upon the Church Lands but also to reserve some of the Lotts. And by that means increase their Value.

Resolved that M^r Desbrosses M^r Vandam M^r Edw Laight and M^r Shaw be a Committee to make such alterations in the dispositions of the said Streets by contracting some lands, and throwing out some Lotts into the Streets in such manner as they shall think proper That they may agree with and receive surrenders from such of the Tennants whose lotts may be affected by such alterations, and also to remitt all or such part of the rents as they shall think necessary. The Rev^d Rector represents that his allowance from Vestry is far short of his Expenditures for his Family—Resolved that in consideration of the advanced prices of provisions and necessarys he be paid £100 in addition to his former Salary for the present year also

Ordered the like Sum of £100. to be paid to the rev^d M^r Moore.

Apr 4. Auditors report that M^r Desbrosses hath a Balance in his hands of £673.15.8. due to this Corporation.

11. A Letter from the Minister and Elders of the Antient Dutch Church Thanks the Vestry of Trinity Church for their kind offer and use of S^t Georges Chappel—The Christian like behaviour and kind attention shown by the Members of the Church

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of England, will make a lasting impression on the minds of the antient reformed Dutch Congregation who have always considered the interest of the two Churches inseparable.

There being a Ballance in the hands of M^r Desbrosses Church Warden Ordered that he do purchase £400 Sterg Government Bills at the present low Exchange and dispose of them again when it shall be thought adviseable.

Persons to be employed to close up the doors and Windows of Trinity Church—The Parsonage—and School House to preserve the Materials from being carried away.

Application to be made for a Lottery to raise £2000 for rebuilding the Charity School.

M^r Bull Parish Clerk and Master of the Charity School again solicit an augmentation of his Salary, when it was Resolved that in consideration of the excessive prices demanded for every article in housekeeping he be allowed £100 in addition for this present year—And it is expectd that if M^r Bull intends leaving the School that he will give 6 M^{os} notice thereof. That the Corporation may have an opportunity of providing another.

July 4. M^r Sibley Clerk of S^t Georges to be paid £10 p^r Annum additional Salary.

M^r Desbrosses to discharge the debts due by this Corporation as money shall come into his hands.

1780. Sep. 3. A surrender of Coll. Fannings Lotts leased from the Church—on remitting the arrears of rent and paying his advance of the purchase of the former Improvements.

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Dec. 22. The Church Wardens to pay the Rector and M^r Moore each the Sum of £100. in addition to their past Salarys—And that from the 25 March next their Salarys to be paid as follows. To the Rector £300 p^r Annum and to the Rev^d M^r Moore his Assistant £200 in quarterly payments.

1781. April 5. M^r Desbrosses to apply any of the Corporation Funds that he may be possessed of, in payment of such Debts and in such manner as he may judge most for the Interest of the Church.

To pay Thomas Collisten £20 p Annum as Sexton of St Georges Chapel.

To pay Walter Thomas Sexton of St Pauls the same Salary that was paid to——Mitchell his predecessor.

Lieut. Hill Assistant Engineer to be paid for Surveying the Church ground by Mr. Desbrosses.

17. M^r Desbrosses ordered to take up upon Interest a sufficient sum to discharge a Bond of this Corporation of £5000. Principal and Interest due to Governor Tryon on as reasonable Terms as he can procure it.

It being debated whither or not it would be prudent at this time to rebuild Trinity Church, provided a sufficient sum of Money could be raised by voluntary Subscription for that purpose and it being put to the Vote it was carried in the affirmative by a great majority—and thereupon.

Resolved that a Subscription be set on foot for that purpose and Ordered. That M^r Desbrosses, Mr. Van Dam, M^r Ludlow M^r Shaw M^r Kissam, M^r Goelet and M^r Ellison be a Committee for that purpose and Solicit Subscriptions.

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A dispute having for some time subsisted, as to right in Pew 83 St Pauls between the daughters of the late M^r Henry Cuyler and M^r John Marston which has at times been occupied by both families. The Vestry are of opinion that the Miss Cuylers are the present Tenants and best are Entitled thereto.

M^r Lambart Moore the present Clerk of the Vestry resigned that office and M^r Robert Auchmuty appointed his successor with the usual Salary and Emoluments of Office.

May 14. Auditors report that there is in the hands of James Desbrosses Esq. a ballance of £421.15.2 $\frac{3}{4}$ due to the Corporation.

Ordered that St Georges Chapel be repaired; and That St Paul Church Yard be inclosed with a Ditch and Temporary Fence.

ANNOTATIONS

Anthony Van Dam.

Anthony, a son of Isaac and Isabella Van Dam, was born in New York City in 1731. His grandfather, Rip Van Dam, who came from an ancient Dutch family, was a wealthy merchant, and president of the governor's council. Upon the death of Governor Montgomerie in July, 1731, Rip Van Dam became acting governor until the arrival of the new governor, Colonel William Cosby, in 1733. The young Anthony was carefully trained for mercantile life, and in 1753 he formed a partnership with Captain Peter Corne, one of the most popular mariners sailing from the port of New York. Their advertisement, which appeared in the "New York Mercury" November 12, 1753, showed the varied stock they carried:

"*Corne and Van Dam at their store in King street next to Captain*

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Waddell's have imported yard wide venetians, cross barr hungarians, watered chines, calimancoes, blue, red, green worsted plush, tamies, bed ticks, china, blue calicoe, common & white chappel needles, pins in packs and pounds, best London pewter, pint and quart mugs, tea and milk pots, a large assortment of tin ware, nails, sodirons, corks of all kinds, shovels, tongs, brass cocks, Jews harps, iron coffee mills, frying pans, candle sticks, spades, compasses, saws, bellowses, hob nails."

In May, 1753, the firm removed to "Widow Henderson's, Queen Street." The partnership was dissolved in 1757, but ventures were made by Mr. Van Dam and Captain Corne jointly to various parts of the world. At one time they owned together the brigantine *Betsy* of six guns, and in 1758 the *Nebuchadnezzar* of eight guns, of which Captain Corne was the commander. Upon October 29, 1759, Mr. Van Dam became clerk of the New York Insurance Office, which underwrote the risks for all vessels leaving the port. He announced that he would attend for certain hours every day "at the house of Widow Smith adjoining Merchants Coffee Exchange." His careful methods and his ability as an accountant made him very popular with his fellow-merchants. He still continued to be a merchant, but dealt in West India goods, principally sugar, molasses, wines, and rum. On January 20, 1763, he was made a master and warden of the port. There were seven of these officials at that time. Upon the organization of the Chamber of Commerce, April 5, 1768, with John Cruger as president, Mr. Van Dam was made the secretary. In this position he showed the most scrupulous exactitude. The records were kept by him in an engrossing hand, and written with an ink that is still a permanent black. All the documents and papers were carefully endorsed and properly filed. His services were of the greatest value, and were commended and appreciated. It is said of him that he never used more than one quill pen in the course of a year.

In the measures taken against "ministerial oppression," to use a term of that day, he took an active and interested part. He was a member of the Committee of One Hundred, who in 1770 addressed the King, the Lord Mayor of London, and the Merchants of England in remonstrance against the taxes laid upon the colonies, warning them of the serious consequences that would follow. The committee also dictated the policy of the corporation of the city for some years. Many

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merchants joined it who were firm in their allegiance to the Crown and thought conciliation and redress were possible. Others were eager for an actual outbreak and ultimate independence. Mr. Van Dam was by inclination and descent conservative, and looked with disfavour upon the fiery words and deeds of some of his colleagues. He remained in New York City during the British occupation, attending the meetings of the Chamber of Commerce held during that period and keeping the organization together. He was present for the last time May 6, 1783. In the course of that year he removed to London, England. He died at his house in Guilford Street, London, September 23, 1808, at the age of seventy-seven years. He was a firm Churchman, and was a vestryman of Trinity Church from 1762 to 1783. A tablet to his memory, erected by a sister who lived with him—for he never married—is within the chancel of St. Paul's Chapel. It is understood that the inscription was from the pen of his friend John Pintard.

SACRED
TO THE MEMORY OF
ANTHONY VAN DAM ESQ.
GRANDSON OF THE
HONORABLE RIP VAN DAM,
PRESIDENT OF THE COUNCIL IN THE
PROVINCE OF NEW YORK 1731.
HE WAS, FOR MANY YEARS A VESTRYMAN OF TRINITY CHURCH,
DISTINGUISHED FOR HIS ATTACHMENT AND SERVICES.
THE EARLIER PART OF HIS LIFE WAS PASSED
IN HIS NATIVE CITY.
FROM THE YEAR 1788, HE RESIDED IN LONDON,
WHERE HE DIED ON THE 23D SEPT. 1808.
IN THE 77TH YEAR OF HIS AGE;
HIGHLY ESTEEMED BY A LARGE CIRCLE OF FRIENDS.
HIS REMAINS WERE INTERRED IN THE CHAPEL OF
THE FOUNDLING HOSPITAL IN THAT CITY.
THIS MONUMENT
WAS ERECTED BY HIS AFFECTIONATE SURVIVING SISTER,
CATHERINE VAN DAM, OF LONDON,
A.D. 1824.

HOBART CORRESPONDENCE

Exemplification of the Charter of Trinity Church, New York.

Alongside of the Abstract made by Anthony Van Dam is a manuscript copy of the Exemplification of the Charter of Trinity Church. It opens with the following preamble:

“GEORGE THE THIRD by the Grace of God of Great-Brittain France and Ireland King, Defender of the Faith, and so forth To all to whom these presents shall come or may concern GREETING. KNOW YE, that among the Records remaining in our Secretary's Office of our province of New York in America in Book of Patents N^o 7 Page 90 &c. we have inspected a certain Charter or Letters Patent, the tenor whereof follows in these words, this is to say.”

Here follows an exact copy of the Charter with the following addition:

“All which at the request of the Rector and Church Wardens of Trinity Church aforesaid we have caused to be exemplified by these Presents. IN TESTIMONY whereof and for corroborating and strengthening of the same we have caused these our Letters to be made patent and the great Seal of our Province of New York to be hereunto affixed WITNESS our trusty and well beloved Cadwaller Colden Esquire our Lieutenant Governor & Commander in Chief of our Province of New York and the Territories depending thereon in America at our Fort in our City of New York the seventh day of September in the year of our Lord One Thousand seven Hundred and Sixty five and in our Reign the fifth.

CLARKE.”

THEODOSIUS BARTOW

THEODOSIUS BARTOW was the son of Theodosius and grandson of the Rev. John Bartow, the first rector of Westchester. He was born at Westchester in 1747. In 1786 he became lay reader in Trinity Church, New Rochelle, succeeding Andrew Fowler, afterward a clergyman in South Carolina. In 1788 Mr. Bartow was recommended to the Bishop for ordination by the Convention of the Diocese of New York, and was made deacon by the Rt. Rev. Dr. Provoost, January 27, 1790, and ordained priest October 19, 1790, whereupon he was called to the rectorship of the parish with a salary of twenty pounds a year. He won the esteem of the people, and under his guidance the Church was prosperous. In June, 1819, he resigned, and received the thanks of the vestry for his long and faithful services, with their prayers "that the residue of his days may be serene, joyful, and happy."

While minister of the church in New Rochelle he lived in the house now occupied by Mrs. Cowdry, in Beauchamp Place. He married a Miss Abrams, whose mother built this house in 1790, placing tiles depicting Scriptural stories around the fireplace. Here her children were taught their Bible lessons. Theodosius Bartow died at New Rochelle, November 12, 1819, in the seventy-second year of his age.

[REPORT ON TRINITY CHURCH, NEW ROCHELLE FROM THEODOSIUS BARTOW]

THE Rector of Trinity Church at New Rochelle Report
since the 1st January 1804—

Five Infant Baptisms

Five Burials To which the rector has been called

Seven Marriages—

Eighteen Communicants—

Trinity Church at New Rochelle has been Episcopal ever
since the year of our Lord 1709—The first Episcopal minister

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was the Rev^d M^r Bondette—next to him was the Rev^d M^r Stuppe for many years—After him the Rev^d M^r. Howdin—After him the late Bishop Seabury as Re^ctor of the parishes of Westchester untill the revolution—After him M^r Bartow ordained 1790. A Donation was made to this Church by John Pell of One hundred Acres of Land situate in the Township of New Rochelle. Since sold and the money funded for the benefit of the Re^ctor—

A Donation from Trinity Church at New York of seven hundred & fifty Dollars—May 15th 1798—

THEOD^s BARTOW *Re^ctor*

New Rochelle }
October 1st 1804 }

Superscription :

Trinity chh New Rochelle

ANNOTATIONS

Daniel Bondet.

Daniel Bondet belonged to a noble family long settled near La Rochelle, France. He was born about 1652. His mother was a daughter of the seigneur of Castelfranc, surnamed Nautonnier, whose chateau of Castelfranc and large estates were in the neighbourhood of La Rochelle. The seigneurs had long been noted for their wealth, refinement, and loyal support of the Protestant cause. Philippe de Nautonnier, father of Madame Bondet, had studied theology, and was ordained a minister of the Reformed Protestant Church. He preached in Montredon and various other places as occasion demanded, and was liberal in his benefactions for the support and comfort of his distressed brethren. In 1619 he had married Marguerite, a daughter of Daniel Chamier. That clergyman was regarded as one of the most learned Protestant theologians. His “*Panstratia Catholica*” has been considered as the best presentation in that period of the causes of controversy with the Roman Church. He was professor at Montauban. It is understood that M. Bondet studied at Geneva, that he was presbyterially ordained

THEODOSIUS BARTOW

about 1675 and took charge of a congregation in France. When the Edict of Nantes was revoked, October 8, 1685, he with many others sought refuge in England, where they were kindly received. M. Bondet, like others of the refugees, received holy orders in the Church of England. At that time Gabriel Bernon, a wealthy merchant of La Rochelle, was living in London. He was greatly distressed at the unhappy condition of many of his fellow-townsmen, and generously offered to provide forty families with homes in New England.

In the spring of 1686 he agreed with Colonel Robert Thompson, a merchant of London, a leading Dissenter and president of the Society for Propagating the Gospel in New England, to purchase a tract of land in the unoccupied township of New Oxford, fifty miles from Boston, of which Colonel Thompson, Chief Justice Dudley, and Lieutenant-Governor William Stoughton of Massachusetts and others, were the proprietors. The town is in the region then known as the "Nipmuck Country" from the tribe of Indians whose home it was. It is pleasantly diversified by uplands and level plains, and watered by the French River. It is situated in the southern part of Worcester County, near the Connecticut line, eleven miles from Worcester. The original survey by John Gore of Roxbury was approved by the General Court of Massachusetts, May 16, 1683. The colony of Huguenots landed in Boston under the guidance of M. Bondet in the summer of 1686, and soon after journeyed to their new home. Among these pioneers were André Ségourne, Jacques Depau, Elie Dupeu, Jean Maillet, Pierre Canton, Jean Beaudoin, and Benjamin Faneuil. Upon an eminence a mile and a half from the present centre of the village the settlers erected a substantial fort as a protection against the Indians, particularly those from Canada, who were accustomed to descend suddenly upon the New England settlements. In the old record the hill was named Bondet Hill; on its eastern slope, near the Boston road, was built the "Great House," as it is called, which is supposed to have been the pastor's home. The church was erected on a rise of ground across the stream, near the present Humphrey homestead, where large stones, a part of the foundation, are still to be seen. Mills for sawing lumber and grinding corn were erected on the plain. Besides cultivating their farms and small vineyards, M. Bernon gave employment to many in a wash-leather mill, where chamois skins were prepared for use.

M. Bondet was the leader of the little community, and was regarded

HOBART CORRESPONDENCE

with much affection and respect. He was also missionary to the Indians, under appointment by the Massachusetts authorities, with a stipend of thirty pounds from the New England Propagation Society. The Rev. John Quick, the English biographer of Daniel Chamier, says of him: "This Gentleman preacheth in three languages unto three several nations, English, French and Indian." One document concerning his Indian work is in the Massachusetts archives. It is a letter to the governor and council complaining of the effect of the sale of liquor to the Indians in the neighbourhood of Oxford. It is entitled, "M^r Dan^l Bondet's Representation referring to N. Oxford July 6th, 1691." It is printed here as given by Dr. Abiel Holmes on page 61 of the Massachusetts Historical Society Collections, third series, volume ii. M. Bondet says that he writes upon—

"An occasion which fills my heart with sorrow and my life with trouble, but my humble request will be at least before God, and before you a solemn protestation against the guilt of these incorrigible persons who dwell in our place. The rome is always sold to them without order and measure, insomuch that according to the complaint sent to me by Master Dickestean with advice to present it to your honour. The 26 of the last month there was about twenti Indians so furious by drunkenness that they fought like bears and fell upon one called remes . . . who is appointed for preaching the gospel amongst them; he had been so much disfigured by his wonds that there is no hopes of his recovery. If it was your pleasure to signify to the instrumens of that evil, the jalousie of your athoriti, and of the publique tranquility, you would do great good maintaining the honour of God in a Christian habitation, comforting some honest souls wich being incompatible with such abominations feel every day the burden of affliction of their honourable peregrination aggravated. Hear us pray, and so God be with you and prosper all your just undertakins and applications. tis the sincere wish of your most respectuous servant.

D. BONDET.

minister of the gospell in a French congregation at new oxford."

The apprehension of the colonists that they were exposed to danger from the Indians was not imaginary, as is shown by the letters of André Ségourne, one of the leading men in the community. He says that the Indians had appeared several times, and that consequently

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the crops were neglected while the men were in the garrison. The constant alarms made many timid, and some families sought the greater safety of Boston and other large towns. M. Bondet left Oxford before the attack upon John Johnson in 1696, and took charge of the Huguenot Church in Boston. His successor, the Rev. James Laborie, afterward a conformist to the Church of England and lay reader in Fairfield, Connecticut, complained in 1699 that "he had taken with him all the books which had been given for the use of the Plantation and both the acts and papers of the village."

In 1697 M. Bondet became minister of the French congregation at New Rochelle in the Province of New York, as successor to the Rev. David Bonrepos. The tract of land had been purchased September 20, 1689, for a company of Huguenots from La Rochelle, by Jacob Leisler, afterward acting governor of New York, for sixteen hundred and seventy-five pounds and twenty-five shillings, sterling, of John Pell, proprietor of the manor of Pelham. The land was released to the settlers May 31, 1690. The township was first surveyed and laid out in farms and lots November 20, 1693. The earliest settlement by the French exiles was in 1686. No church was built until 1692, the people assembling in various houses for their simple worship and the singing of Marot's Version of the Psalms. Soon after M. Bondet's settlement at New Rochelle, he sent the following letter of greeting to his friend, Dr. Increase Mather. It is preserved in the Massachusetts archives, and is given as found on page 118 of George F. Daniels's "The Huguenots in the Nipmuck Country in Oxford, prior to 1713:"

New York the 10 Jan, 1697-8.

DEAR SIR:—

It is an old and innocent custom to use words of congratulation at the revolution of the year: we are as travellers in the world and the use . . . to the fellow travellers . . . *quid ni in curriculo vitæ*

We are well come then so far, and be the Almighty pleased to attend the remaining of your travel with His protection and blessing. Grace be with you, and with peace upon your family, and upon the land which you are serving so graciously. Also the same I wish heartily to your fellow laborers in the ministry at Boston, to whom I present my respect commending my person and labour to their Godly remembrances. I have writ to his honour Mr. Stoughton for to receive the

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annual subvention assigned to me from the Corporation of which your honourable court hath assured the continuation in my need. I shall not repeat here that your . . . reverence hath already heard from me, if I have any kind and comforting word to expect from your reverence, I pray you to direct it to the Rev. Mr. Selyns, your worthy friend the minister of York.

I remain with a true and sincere respect of your reverence the most humble and obliged servant

DANIEL BONDET.

For the REVEREND MASTER INCREASE MATHER,
President of the College and Mr. of Divinity Boston.

In 1702 M. Bondet sent the following petition to the royal governor, as recorded on page 399 of Bolton's "Church in Westchester County: "

PETITION OF REV. MR. BONDET OF NEW ROCHELLE

(TRANSLATED FROM THE FRENCH)

To His Excellency Milord Cornbury, Governor and Commander in Chief.

MY LORD,

I most humbly pray your Excellency to be pleased to take cognizance of the petitioner's condition.

I am a French refugee minister, incorporated into the body of the ministry of the Anglican Church; I removed about fifteen years ago into New England with a company of poor refugees, to whom lands were granted for their settlement, and to provide for my subsistence, I was allowed one hundred and five pieces per annum, from the funds of the corporation for the propagation of the Gospel among the savages. I performed that duty during nine years with a success approved and attested, by those who presided over the affairs of that Province.

The murders which the Indians committed in those countries caused the dispersion of our company, some of whom fell by the hands of the barbarians. I remained after that, two years in that province expecting a favorable season for the reëstablishment of affairs, but after

waiting two years, seeing no appearance, and being invited to remove to this Province of New-York, by Colonel Heathcote, who always evinces an affection for the public good, and distinguishes himself by a special application for the advancement of religion and good order, by the establishment of churches and schools, the fittest means to strengthen and encourage the people, I complied with his request and that of the Company of New Rochelle, in this Province, where I passed five years on a small allowance promised me by New Rochelle, of one hundred pieces and lodging, with that of one hundred and five pieces which the corporation continued to me until the arrival of milord Belamont who, after indicating his willingness to take charge of me and our Canton, ordered me thirty pieces in the Council of York, and did me the favor to promise me that at his journey to Boston he would procure me the continuation of that stipend that I had in times past. But having learned at Boston, through Mr. Nanfan, his lieutenant, that I annexed my signature to an ecclesiastical certificate which the churches and pastors of this Province had given to Sieur Delius, Minister of Albany, who had not the good fortune to please his late Lordship, his defunct Excellency cut off his thirty pieces which he had ordered me in his Council at York, deprived me of the Boston pension of twenty-five pieces, writing to London to have that deduction approved, and left me during three years last past in an extreme destitution of the means of subsistence.

I believed, my Lord, that in so important a service as that in which I am employed, I ought not to discourage myself, that the Providence of God which does not abandon those who have recourse to his aid by well doing, would provide in its time for my relief.

Your Excellency's equity; the affection you have evinced to us for the encouragement of those who employ themselves constantly and faithfully in God's service induce me to hope that I shall have a share in the dispensation of your justice to relieve me from my suffering, so that I may be aided and encouraged to continue my service, in which, by duty and gratitude, I shall continue with my flock to pray God for the preservation of your person, of your illustrious family and the prosperity of your government. Remaining your Excellency's most humble and most respected servant.

DANIEL BONDET.

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Order and Report on the above.

At a Council held at ffort Wm. Henry, this 29th day of June, 1702.

SA : SH : BROUGHTON,

GARRARD BEEKMAN, *Esqrs.*

RIP VAN DAM,

CALEB HEATHCOTE, *Esq.*,

JOHN BRIDGES, *Doctor of Laws.*

Upon the motion of Coll : Heathcote that the Minister of New Rochelle had formerly a salary allowed him out of the Revenue which the late Earle of Bellamont deprived him of, it is hereby ordered that the petition of the said Minister formerly D^d to his Excellency, be referred to the s^d Coll : Heathcote, who is to examine into the allegations and report the same.

By order of His Excellency and Council,

B. COSENS, *C^lk Council.*

May it please yr Excell:

IN obedience of yr Excell commands : I have examined into the allegations of the within Petition and do find that the Petitioner was employed about fifteen years ago by the corporation for propagating the Xtian faith amongst the Indians at a place called New Oxford, near Boston, with the allowance of a salary of £25 a year, where he consumed the little he brought with him from france in settling himself for that service, and being afterwards by reason of the War compelled to fly from thence, his improvements where wholly lost. During the time of his stay here, which was about eight years, it appears by a certificate under the hands of the late Lieut. Governour Stoughton, of Boston, Wait Winthrop, Increase Mather and Charles Morton, that he with great faithfulness, care and industry, discharged his duty, both in reference to Xtians and Indians, and was of an unblemished life and conversation. After his being called to New Rochelle the Corporation afore-mentioned, in consideration of his past services and sufferings, were pleased still to continue him his salary, which he enjoyed until the arrival of the late Earl of Bellamont, who having settled £30 a year upon him out of the Revenue, used afterwards his interest with the said Corporation to take off the salary, they had all along allowed him, which no sooner was effected but he immediately suspended him also from the £30 a year he had settled upon him, by which means the Petitioner is left with a very deplorable condition, not being able with the salary that is allowed him at New Rochelle, which is only

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£20 a year to support himself and family. All which is humbly submitted by

Yr Excell's obedient humble servant,

CALEB HEATHCOTE.

In a letter written in 1704 to the Venerable Society, after the call and induction in 1702 of the Rev. John Bartow to the parish of Westchester, Colonel Heathcote mentions his plan with regard to M. Bondet when the newly formed parish had called Warham Mather for one year, although he was a Dissenting minister :

“After he [Mather] had been with them for some time, Westchester parish made choice of me for one of their church-wardens, in hopes of using my interest with Col. Fletcher to have Mather inducted to that living. I told them it was altogether impossible for me to comply with their desire, it being wholly repugnant to the laws of England to compel the subject to pay for the maintenance of any minister who was not of the national church, and that it lay not in any Governor's power to help them, but since they were so zealous for having religion and good order settled amongst them, I would propose a medium in that matter, which was, that there being at Boston a French Protestant minister, one Mr. Bondet, a very good man, who was in orders by my Lord of London, and could preach both in English and French, and the people of New Rochelle being destitute of a minister, we would call Mr. Bondet to the living, and the parish being large enough to maintain two, we would likewise continue Mr. Mather and support him by subscriptions. The vestry seemed to be extremely well pleased with this proposal, and desired me to send for Mr. Bondet, which I immediately did, hoping by that means to bring them over to the Church, but Mather apprehending what I aimed at, persuaded the vestry to alter their resolutions, and when he came they refused to call him.” [*Bolton's Church in Westchester County*, p. 5.]

It was the hope of the Churchmen of Westchester County that Daniel Bondet would bring many to regard the Church of England favourably. In a letter to the Society in 1703, Mr. Bartow says of him in connection with securing his salary of fifty pounds from the parish: “Another obstruction has been in the manor of Pelham, the inhabitants of which are French Protestants, who have Mr. Bondett for their minister, a gent in Episcopal orders, (but not using the liturgy

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of the Church of England) and therefore they have the greater plea to sue for an exemption ; but the *Quota*, Westchester intends to lay annually upon them (viz £5) is so inconsiderable and the people many and wealthy, that my Lord Cornbury would not hear of any alteration, and my Lord has prevailed with Mr. Bondett to cease from any further endeavours." [*Bolton's Church in Westchester County*, p. 22.]

In October, 1704, the clergy of New York and New Jersey assembled in voluntary convention thus speak of the pastor of New Rochelle and his work among the Indians and in his parish : "Mr. Daniel Bondet has gone further in that good work (converting the heathen) than any Protestant minister that we know, we commend him to your pious consideration as a person industrious in the service of y^e Church and his own nation, y^e French, at New Rochelle." [*Bolton's Church in Westchester County*, p. 403.]

In the following letter M. Bondet, alluding to a letter received by Colonel Heathcote from the Venerable Society, asks for the punctual payment of an annual stipend.

New Rochelle, July 24th, 1707.

SIR,

COL. HEATHCOTE has done me the favor to communicate to me the extract of a letter, where you make mention to him of me, and the part the Honorable Society is pleased to take in what concerns my life and service. If it had pleased God that the ships had come hither, which he expected, I doubt not but according to your opinion, I had had proofs of their good will and approbation, as also directions from my Lord Bishop of London, concerning those things whereof I did myself the honour to inform his Lordship, with the testimony of several eminent and creditable persons. 'T'would be needless, Sir, to repeat things whereof my Lord of London and the Honorable Society are fully informed. I'll only say for my comfort and the honour of my service, that amongst the many misfortunes that have happened to me, never any one opened his lips to reproach me of my life and doctrine, and God has supported me in all those cases in which men have abandoned me. I immediately looked upon that which his Excellency, My Lord Cornbury, ordered me out of Her Majesty's revenue as a sure fund, but the payment thereof is so remote from one another that I am ready to perish in the mean time, insomuch, that

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'tis very surprising to all them that hear it. My Lord is so kind as to give me some warrants, but to this hour I have some by me of four years standing, whereof Mr. Neau is soliciting one with Mr. Bearsly, the Receiver, without being able to get anything. The favor I ask of you, Sir, and the Honourable Society, is, that you would be so good as to get me such an order from the said Society as you shall judge most proper for the payment of my arrears, and if it be Her Majesty's good pleasure to confirm to me what two Governours, by the advice of the Council have ordered as a necessary provision for my subsistence, viz. £30 out of Her Majesty's revenue, and that pension be paid to me quarterly according to the time of its establishment. If I obtain this favour of the Honourable Society, I shall be obliged to you for having contributed thereunto by your representation according to your justice and charity. I pray God to give us the opportunity of giving satisfaction to that venerable body (whereof you are a member) by the joyfull tidings of the great progress which the Gospel makes in these parts, through their great care and piety. I have seen with pleasure the beginning of Mr. Neau's exercises, as also, from time to time, the progress and good order of his proselytes. It were to be wished that the civil powers would take the same care of the slaves in the country. I have often proposed this to our company, among whom there are several slaves; the poor creatures might easily receive the same edification by the care of the minister in their several places; if that was recommended in such a manner that the servants, the masters and pastors, might understand that this order which our superiors require is both reasonable and just. I should be always ready, if it pleased the Lord with his help, to discharge my duty and follow the directions which shall be given me by my superiors, for whom I will continue to pray heartily that God would direct them how to labour successfully in all things for the advancement of his glory in the midst of his people, and that he would please to continue unto you life and grace to further his work in your generation.

I am, Sir, &c., &c.,

DANIEL BONDET.

[*Bolton's Church in Westchester County*, p. 403.]

Early in the year 1709 M. Bondet, who had for some years read the

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service of the Church of England and preached in English on the third Sunday of every month, perceived that the larger portion of his flock were ready to conform. He consulted with the Rev. William Vesey, the Rev. John Sharpe, Colonel Heathcote, and other influential Churchmen. The matter was carefully considered for six months. No compulsion of any kind was used to secure the conforming of the congregation, and only two persons officially connected with it made any formal objection. All preliminaries having been settled, the following letter was sent to Colonel Heathcote. It is taken from page 407 of Bolton's "Church in Westchester County :"

New-York, June 6th, 1709.

HONOR'D SIR,

SINCE it is by your charitable assistance and concurrence that the company of New Rochelle find themselves provided with the ministry, that your prudence and wise management hath hitherto composed and aswaged our difficulties about these matters of Church settlement; we have thought that it was our duty and that it should be your pleasure of charity, to assist us with your presence and directions, that we may come to some terms of Resolution for to have our Church in full conformity with the national Church of England, and for to have the protection and assistance of the rules and encouragers of the same, that the service of God may be established in our place according to that holy rule, and the weakness of our place considered, that she may be enabled to support the charges of the ministry, as your Honor knows enough of our circumstances, be upon that trust of your candour, sincerity and charity, for refuge Protestants, well meaning in the duties of our holy religion. We remain,

Honor'd Sir,

Your most humble and dutiful servants,

ELIAS BADEAU,
ADREW RENEAU,
J. LEVILLAIN.

(Signed by twenty-six others.)

On the Monday in Whitsun-week, June 13, 1709, the congregation conformed, and this event is thus recorded in the charter: "All the inhabitants of the Township of New Rochelle who were members of

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the said French Church, excepting two, unanimously agreed and consented to conform themselves, in the religious worship of their said Church, to the Liturgy and rites of the Church of England as established by law, and by a solemn act or agreement did submit to and put themselves under the protection of the same.”

In writing to the secretary of the Venerable Society, Colonel Heathcote says:

Manor of Scarsdale, June 13th, 1709.

WORTHY SIR,

AFTER I had finished my other letters, Mr. Bondet gave me an account by letter, that his people were in a very good temper to receive and conform to the Liturgy of our Church, in their congregation, whereupon I went to New Rochelle, being accompanied by Mr. Sharp, Chaplain to the forces, he being at my house, having yesterday preached and administered the sacrament at Rye. Mr. Bartow did us also the favour to meet us at Mr. Bondet's, and his congregation being desired to be at church, after the service had been performed by Mr. Bartow, and a very good sermon preached to them by Mr. Sharp, the heads of their congregation desired Mr. Bondet to read and present me with a paper, returning me thanks for my endeavours in settling them in their religious affairs, which I send you herewith. Whereupon, those gentlemen of the clergy and I did advise them to address the Society, acquainting them with their resolution of conforming to the rules and discipline of the Church, to pray their assistance in supporting their minister and to send them a number of common prayer books in the french language, which is here enclosed, and also an instrument in french, being a declaration of their inclinations to conform to the rules of the Church. We all of us promised them not to recommend them in the best manner we could, but also to prevail with Col. Nicholson and Col. Morris to do the like. I believe I need not use many arguments to persuade the Society to do what they can conveniently for them; for Mr. Bondet, besides his serving the people of New Rochelle, will be of great use in assisting the ministers of the other Parishes, and not only that, but if these people are favourably received and encouraged, it will be a great means to influence the french congregation in New-York likewise to conform and I am not without hopes of effecting my desired end of having

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this country divided into three Parishes, by which means we should effectually shut out all sectaries from ever crowding in upon us. I can hardly express how great comfort and satisfaction it is to me to see this work brought near so happy an issue and for which I have been laboring in vain many years, and the only thing that obstructed it was, that the Government would not give us leave, and which was almost the only cause that none of your churches have throve better in this Province. The fleet are just upon sailing and I am in a very great hurry in concluding my letters, but I must beg leave to refer you to my next and remain, worthy sir,

Your affectionate humble servant,

CALEB HEATHCOTE.

[*Bolton's Church in Westchester County*, p. 408.]

Under the heading, "June," which follows "May 1709," the Rev. John Sharpe, in his Diary, preserved in the manuscript department of the Historical Society of Pennsylvania, makes these entries:

- "10 I went towards Rye at M^r Bartow's.
- 11 To Col. Heathcote's.
- 12 White Sunday. I preached at Rye, twice and administered the Sac^t to 22 Comants and Baptised some children.
- 13 I came to New Rochelle & preached. Mr. Bartow read prayers — y^s day the members of the French Church signed a deed by w^h they conformed to y^e drine & worship of y^e Church of England & sev^l addresses."

Among the addresses was the following one to the Venerable Propagation Society, which is transcribed from page 410 of Bolton's "Church in Westchester County: "

To the Right Reverend and Right Honourable and Venerable Society for Propagation of the Gospel in Foreign Parts.

THE humble petition of several inhabitants of the town of New Rochelle, in the Province of New-York, in behalf of themselves and other inhabitants of the said Place.

THE extraordinary care that your Honorable Society hath shewn in these parts of America, for the settlement of the Church in places which want directions and encouragement, to come to the happy terms

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of union and conformity to the national Church of England, makes us confidently to hope that your charity will be pleased to take into your pious consideration the condition of a poor company of refugees, inhabitants of the town of New-Rochelle, whose case hath been represented already several times by the Hon. Col. Heathcote, by whose assistance and concurrence we were provided fourteen years ago with a worthy minister, Mr. Daniel Bondet, ordained by the Lord Bishop of London; who, by his constancy and tender condescension hath shewed us how confidently and with good conscience we may comply with the Church of England and further our edification in the knowledge and grace of our Lord Jesus Christ, for whose sake we have left our native country and have been with great pity and charity relieved in England.

We have now happily brought that work to a fair and resolved conclusion. The Hon. Col. Francis Nicholson, Colonel Heathcote and Colonel Morris, have promised to use their interest with the Venerable Society to have some regard to the just representation of our circumstances which are unable to support the charges of a ministry, having been unable to pay to Mr. Daniel Bondet but £20, this country money, per annum, sometimes more, often less. Notwithstanding which, he hath courageously continued to edify us by his doctrine and irreproachable conversation.

The £30 per annum proposed to be paid him out of the revenue of this Province, hath for several years been unpaid, as will appear by the joynt representation of the said Col. Heathcote and the Reverend Clergy, with an account of the unpaid warrants. The revenue is now expired by its own limitation, and we have no other hope of support for the maintainance of our minister than in your piety and charity, which we beg leave to implore in these our indigent circumstances, and that you will be pleased to send over a considerable number of common prayer books, in the French language. We are already above one hundred communicants, and if we can enjoy the benefits of an English schoolmaster sent amongst us, we hope we and our posterity daily to improve, under the happy constitution of the English Church and Government.

We conclude with our hearty prayers to God for the peace of the nation, the enlargement and prosperity of the Church, and a blessing

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on your pious endeavours for promoting the Gospel of Jesus Christ,
and are with profound respect,

Rt. Reverend Rt. Honourable and Venerable,

Your most obedient humble servants,

ISAAC GUIONS,

LOUIS GUIONS JEJEUNE,

ANTHONY LISPENAR,

PIERRE VALLEAU.

(*With twenty-two others.*)

The two members of the congregation who refused to conform with others not members of the French Church were allowed to retain the old wooden church which stood a little below the house of Stephen Carpenter, near the Presbyterian Church. In March, 1709, Lieutenant-Governor Ingoldsby had issued his license for the building of a new church at Rye, as the congregation had increased so rapidly. Owing to the changed conditions, immediate steps were taken, and another license was obtained from Governor Hunter, August 2, 1710. It was directed "to the Hon^{ble} Coll. Heathcote, Coll. Lewis Morris. To the Rev. Mr. Bondet, minister of New Rochelle, to Capt. Oliver Besley, Dr. John Neville, Isaiah Le Villain, and the other inhabitants of the Town of New Rochelle Communicants of the Church of England as by Law established." These trustees met on August 8, 1710, and "agreed to build the Church on the North side of y^e high street in the said Town of New Rochelle, in y^e County of Westchester, the said Church forty foot in length and thirty foot in breadth between the Dwelling houses of Francis Le Conte and Zachary Anseuvain as judging it the most Convenient Place." [*Documentary History of New York, vol. iii, p. 943.*]

The Rev. John Sharpe and Elias Neau undertook to gather subscriptions toward the building fund in New York City and other places. The largest amounts were six pounds from Governor Nicholson, the Rev. Evan Evans, and the Rev. John Talbot. From that they ranged between two pounds and one dollar; nearly every prominent person in New York subscribed. The church was commenced early in the fall, and was a little east of the present building, near the entrance of the lane to the former home of the late Elias Guion. It was nearly square, and very plain both in its exterior and interior. It is

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said that the people were so eager to do all they could for the church that some women brought stones for the walls and others carried mortar in their aprons.

M. Bondet continued his ministry with increasing zeal. He reports that there were new communicants at each celebration of the Holy Communion. According to the custom of the period, the celebrations were four in each year besides those on Easter Day and Christmas Day. In 1714 he requested "that the Honourable Society would be pleased to allow us the benefit of an English Bible, with a small quantity of English Common Prayers, because our young people or some of them, have sufficiently learned to read English, for to join in the public service when read in English." In November, 1717, he wrote a letter to the Society in which he mentioned the death of his wife, "God having crowned the hardships of her pilgrimage with an honorable end," and he also reported "the admission to the communion of two negroes, to the satisfaction of the Church, who heard them often before giving promise of their Christian instruction, and having a good report among our people." An unhappy experience of the closing years of Bondet's ministry is thus recorded in Bolton's "Church in Westchester County," on page 428 :

"The latter period of this good man's ministry, (whose age and infirmities, at least, should have entitled him to some degree of respect,) was embittered by the outrageous conduct of the seceders from their *own* Church, aided by one Moulinars, and the Consistory of the French Church of New-York. It appears that Monsieur Lewis Roux, a man of learning and the lawful pastor of the French Church in New-York, absolutely refused to abet these seceders, at New Rochelle, which ultimately led to his unjust dismissal from the pastoral charge, and the usurpation of the above mentioned Moulinars. The whole matter is thus represented by Governor Hunter to the Venerable Society :

Bath, Sept. 21st, 1720.

SIR,

I HAD the honour of yours with Mr. Bondet's enclosed. Monsieur Roux's moderation procured him the chagrin of a colleague of a different disposition, who was not so easy to hearken to advice, which was all that was in my power. The case stands thus : part of the inhabitants of New Rochelle separated from the rest from the time that Mr. Bon-

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det owned his Episcopal ordination, and being without a pastor of their own they met on Sundays, at Mr. Alard's house, where they continued their religious exercise after their own manner. Monsieur Roux, refused to go thither either to preach or administer the sacraments, being persuaded that they were not without a lawful pastor of their own, on whom he would not intrude, which got him enemies amongst the most zealous and considerable of his congregation, which ended in their calling an assistant tractable to their warm disposition. I foresaw what has happened, and begged of Mr. Bondet to enter into no discussions with the Consistory at New-York, where his enemies would be his judges, but to bear all with patience and to represent it to the Society. If the chief of the ministers of the French Congregational Churches could be persuaded to write to Monsieur Molinar to forbare intruding where he has no lawful call, as his colleague has hitherto done, I believe that would answer all the ends Monsieur Bondet has in view, and keep things quiet there.

I am with respect, Sir,

Your most obedient humble servant,

ROBERT HUNTER.

“Monsieur Roux, in a memorial to the governor, dated New York, Feb. 18, 1724–25, says: ‘In opposition to this National Church, they (Moulinars and friends) have entertained and fomented for several years a *scandalous schism at New Rochelle*, where the incapacity of providing for a minister, obliged the inhabitants to establish an Episcopal Church, through the bounty and protection of the Society in England, and they would still support this *scheme* if their M was not taken up in the custody of our church, of which he keeps the keys, in order to keep me out unjustly.’ Wonderful to say, throughout this dispute, Moulinars and his party not only undertook to defend their *independency* from the discipline of the French Church, but labored to prove their attachment to the Church of England. In answer to the first, Mr. Roux justly observes, (in the above mentioned memorial) ‘that if he is not mistaken, the true principles of the *Independent* are expressly condemned in our discipline.’ As to the second, he says: ‘They have always been enemies of the Church of England as by law established; they have always railed at her liturgy, her service, her Church government, and her ceremonies.’ This strife

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continued for some time, until at length, the New-York seceders 'being fearful of a decree that might expose their own estates to the payment of Mr. Roux's salary, thought it advisable to drop their debates, reinstate the minister and leave the Church.'

"In New Rochelle the seceders erected a meeting house, styled themselves, 'The French Protestant Congregation,' and remained violently opposed to their lawful pastors, and not only so, but in opposition to their own founders, prescribed the Church of England in her doctrine, discipline, ordinances, usages, rites and ceremonies, as popish, rotten and unscriptural." [*History of Westchester County*, p. 428.]

The Rev. Daniel Bondet ended his earthly labours in September, 1722, in the seventieth year of his age. It had been a life of vicissitude, hardship, and achievement. The first incumbent of the parish of New Rochelle will ever be regarded as a worthy pioneer and founder of the Church in the American colonies. He married in France a wife whose Christian name was Jane, said to have been a member of a ducal family. No children appear to have survived him.

Pierre Stouppe.

The ancestors of Pierre Stouppe, the second minister of Trinity Church, New Rochelle, had long been members of the Reformed Protestant Church of France. It is said that his grandfather was the Rev. Mr. Stouppe who was the pastor of the French Church in London during the Protectorate, and was sent by Oliver Cromwell in 1654 to negotiate matters of importance to the French Protestants in a conference held at Geneva, Switzerland. Pierre Stouppe was born in France in 1690, and took his course in divinity at the University of Geneva. He was presbyterially ordained in France, and was sent to South Carolina, where he took charge of the French Church in Charleston. In 1679 a company of Huguenots had been recommended by the Lords of Trade and Plantations "to the Governor and Council of Ashley River." They were given land, and soon became an important part of the community. After 1685 a much larger number of refugees settled on fertile tracts on the Cooper and Santee Rivers. A church was built for them soon after 1685, of which Elias Prioleau was the first minister, and it was served by a succession of able men. Of the quiet orderliness of the Huguenot planters near Charleston we are told: "Their Church was in Charlestown, thither they repaired every

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Sunday from their plantations on Cooper River. They could be seen, profiting by the tide, arriving by families in their canoes, at the public landing at the foot of Queen Street, preserving a religious silence, which was alone interrupted by the noise of their oars." [*W. A. Courtenay, Centennial Address, p. 62. Centennial of the Incorporation of Charleston, South Carolina, 1883.*]

It is uncertain how long Mr. Stouppe remained in the southern city. Late in 1723 he went to England, and was made deacon and ordained priest by the Rt. Rev. Dr. Edmund Gibson, Bishop of London, on Christmas Day of that year. Mr. Bartow of Westchester, during his temporary charge of the parish, stated in a letter to the Venerable Society announcing the death of M. Bondet: "I humbly pray that the Society would send them a missionary that can preach to them in their mother tongue, and that he be desired to preach once a month in English, at Eastchester, for I can't attend the people so often as they require, which was the occasion about three years since of the hiring of a Presbyterian Minister, who is now removed to Bedford, within the parish of Rye." [*Bolton's Church in Westchester County, p. 434.*]

Mr. Stouppe was appointed to New Rochelle by the Venerable Society with a stipend of fifty pounds a year. In July, 1724, he was inducted into the parish under the mandate of Governor Burnet. In October, 1724, in answer to the set of questions sent by the Bishop of London to the colonial clergy, he mentions that a library of four hundred volumes had been left to the parish by M. Bondet. He visited and instructed the negro slaves of New Rochelle, then numbering ninety-eight, "some of which come on Sundays out of their free will to church without their master's order." He catechized the children of the parish on every Sunday in the summer. It was his desire to bring all the people of the town to the parish church, but some of the difficulties he encountered are detailed in the following extract from a letter to the secretary of the Venerable Society:

*New Rochelle, Province of New-York,
May 12th, 1725.*

SIR,

BUT there are yet thirty families unconformed within New Rochelle bounds, and were it not for fear of the eager censures of Mr. Moulinars, one of the French ministers of New-York, who comes quarterly

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amongst them, and some of the most creditable members of his congregation, who jointly with him do support their separation from the Church, all those yet dissenting families, without exception, would have been come over to it already. The proceeding is so unjust that I cannot forbear to complain of, and set down to the consideration of the Honorable Society, some of the arguments they make use of to keep the Dissenting inhabitants of New Rochelle in their division, from the Church and even to pervert, if possible, its truest defenders. They not only at all occasions inspire them with a disadvantageous opinion of the Church of England, but they raile in a plain manner at its Liturgy and Ceremonies. The said Mr. Moulinars has declared (as can be proved) that he finds our Church and that of Rome as like one another as two fishes can be; besides, the said minister and his party have threatened the yet dissenting French inhabitants of New Rochelle of breaking with them all commerce, and of suspending all acts of charity and support towards them, if ever they should dare to join themselves at any time to the Church; nay, for instance, the said Moulinars and his party convinced long ago of Mr. Roux the other minister of the French in New-York, and his inclination and good affection to the Church, and of his always openly blaming and disapproving Mr. Moulinars, his colleagues irregular practices against the Church in general, and especially his keeping up and fomenting our unhappy divisions in New Rochelle. The said Moulinars and his party in revenge, have pretended to depose Mr. Roux, and suspend him accordingly of all his accustomed ministerial functions amongst them, as you may see it more largely in this collection of papers on that subject which I beg of you to put into the Honorable Society's hands, and which will justify in general the matters I here acquaint them with. They will find that one of the chiefest reasons of this violence against Mr. Roux, has no other ground than this constant affection to the Church, and the public approbation he has at all times and occasions given to its ceremonies and doctrine; and this affair is so far gone that the Honorable Council of this province could not forbear to take notice and to interpose their mediation and authority, which having been unsuccessful on the French dissenters part, Mr. Roux intends by the advice of his friends to carry his complaints into Chancery, where it is not doubted but he will find protection and justice. I thought it necessary to make you this relation that the Honourable

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Society might be more sensible of the great prejudice Mr. Moulinars and his adherents do in general to the Church of England, and in particular to that of New Rochelle; and that there is no unlawful practice which they scruple to make use of for the detriment of it. After Mr. Bondett's, my predecessors death, they engaged the dissenters to build a meeting house about two hundred yards distant from the church in which I officiate twice every Sunday, they incited them also to reclaim the one hundred acres of land which Mr. Bondett enjoyed, and which were given by the Lord Pell to the use of the Church, in order to deprive me of it; and notwithstanding all the friendly presentations made from time to time to the said Mr. Moulinars by some gent of this country, and also by the late Lord Bishop of London, of which Master Aufere, one of the Society members, may give a more full and exact account; all this, I say, did not prevail with him, nor induce him to keep his own congregation and not to intrude himself into those of others, and consequently not to trouble their union and peace. He also of late eagerly consumed some of the dissenters of New Rochelle, who to save expenses and inconveniences they would lay under in bringing their children to York to be christened by him, or who by reason of having no aversion from the Church do not think fit to defer their baptism till he come amongst them, according to his desire have required me to baptize them. I heartily wish the Honourable Society would pity our assaulted Church and take some effectual means for the removing of the cause and instrument of the unhappy divisions we are in; our endeavours here without their assistance having proved of but little and of none effect. For there is no irregular practice which in their opinion is not supported, and which they do not find justified and authorized by the benefit of toleration and liberty of conscience granted to them, in such manner they abuse that great and inestimable privilege. You will, Rev. Sir, very much oblige me in giving me notice as soon as possible, of the Honourable Society's intention and resolution about that affair.

I am, Reverend Sir, &c.,

PETER STOUPPE.

[*Bolton's Church in Westchester County*, p. 438.]

In 1726 Mr. Stoupe reported that "he had baptised six grown negroes and seven negro Children, fitted eight young people for the

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sacrament of the Lords Supper to which they have been accordingly admitted." In answer to the questions of the Venerable Society in a letter of June 16, 1727, — for "1717" is evidently the mistake of a copyist, — he gives particulars as to the building of the church, its support, and members; although the date given for the erection of the church is incorrect, as it was not commenced until at least a year later. The following passages in the letter as given in Bolton's "Church in Westchester County," page 440, are of interest:

REVEREND SIR:

ACCORDING to the Honorable Society's order, signified unto me by your last of the 16th June, 1717, here you have the best accounts I could get upon the several heads and matters intimated unto me in the aforesaid years.

1st. As to the church. It was built in the year 1708, upon the public or king's road, of strong materials, joined together with mortar, the inside plastered and white washed, of 40 feet length and 30 breadth. Partly by its own members, the inhabitants of New Rochelle, who gave it a number of days work towards it, partly by the contributions of the following charitable persons, members of the Church of England or well wishers to it, settled in divers parts of this province as you will see by the list here set down and recorded in our church book.

Fifty paces from the said church, there is a glebe of three and a half acres of land, upon part of which stands the parish house or the minister's dwelling place, built of wooden materials, the inside plastered, consisting of two rooms on a floor, a garret and a small kitchen house; the other part of said glebe serves for a dwelling place.

The salary subscribed for the minister by the members of New Rochelle church amounts at present to £10 19s. money of this province, of which, through negligence or pretended poverty of the subscribers there is little more than half part of it actually paid; so that the provisions of firewood which they make to their minister for the time being, is by much the better part of his salary, though little in itself. . . .

There is no church near or about New Rochelle, save one which from the one side of its bounds is three miles distant, and from the other side seven miles distant, and divine service is no oftener performed in it than once in a month, or twelve times in a year. Travelling is in all seasons difficult in this country, it being very rough

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and uneven, full of rocks and stones, hills, valleys, creeks, loose and bad bridges. The Fall is attended with great showers and the Winter with ice, snow, and exceeding sharp winds.

Notwithstanding the effective work Mr. Stouppe was doing at New Rochelle, dissatisfaction arose among the English-speaking members of the congregation. This dissatisfaction was voiced by Andrew Lisenard, who wrote in 1742 to the Rev. James Orem, the chaplain of the forces at the Fort of New York, asking for the removal of Mr. Stouppe and the appointment of a minister who would preach oftener in English. He stated that out of a population of eight families, thirty-four did not understand French at all, and that for nine weeks together the service had not been said in English. It was probably on account of this complaint that Mr. Stouppe went to England in the summer of 1743, bearing with him the following letter :

New Rochelle, June 1st, 1743.

DR. BEARCROFT :

REV. SIR, — Our minister, ye bearer hereof, having communicated to us his letter to you of ye ninth of Oct., 1742, wherein he expressed a desire of revisiting his native country, and asked ye Honorable Society's leave for that purpose ; we took that declaration as if he had resolved to leave us altogether and to serve our church no longer ; and therefore, made bold to address ourselves unto ye Honorable Society for providing us with another, that we might not remain destitute.

But learning now from his own mouth that he designs to go no further than London, and is willing to return, with ye Hon'ble Society's permission, for the service of our church. We therefore, upon this consideration, take ye liberty to declare and acquaint you that our said minister, since his first coming, has constantly resided among us, preaching (as directed by ye Hon'ble Society,) two Sundays in French and one in English, much to our satisfaction and edification, his doctrine being very sound, and his pronounciation full, clear, and intelligible — upon which account we could have wished that he had finished his days among us without interruption, and we expected nothing else ; but as it happens, a strong desire to hear from his relatives has prevailed with him to take a journey for Europe. However, seeing now he explains his mind, and promises to return among us,

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we beg of the Hon'ble Society that they would accordingly be pleased to send him again to us, by the first and next opportunity. But if, contrary to our expectations, it should fall out otherwise, we repeat our former petition, and beg leave to entreat ye Hon'ble Society not to leave us destitute, but to continue to us their charity in providing us with another in his room, as in their great wisdom they shall think fit. Such is the prayer of us underwritten members of NEW ROCHELLE church, who are with great respect,

Reverend Sir,
Your most obedient humble servants,
and in ye name of all,
JEAN SOULICE,
PETER BONNET,
GIEL LE COUNTE,
PETER SICARD.

(Signed by 56 others.)

[*Bolton's Church in Westchester County, p. 447.*]

Upon his return with the approbation of the Bishop of London and of the Society, Mr. Stoupe continued his effective work at New Rochelle without any further hindrances except such as were incidental to the war, when, as he declares, he lost many by removals, by enlisting in the King's service, and by death. He died in July, 1760, in the thirty-seventh year of his incumbency. Few missionaries of the period did a larger or more enduring work. He left a widow, Madame Magdalène Stoupe, for whom in December, 1760, Dr. Barclay requested from the Venerable Society "the usual bounty."

Michael Houdin.

Michael Houdin was a member of a family of distinction in France. He was born in 1705, and carefully educated for the priesthood of the Roman Church, to which he was ordained by the Archbishop of Trèves on Easter Day, 1730. He entered the order of St. Francis. His ability marked him for distinction, and when still a young man he was sent to Montreal, Canada, to be the superior of a monastery of Franciscans, or Récollets, as they are often called. In that position he won the commendation of those high in authority in France and Canada. The minutes of the governor's council of New York state that "on the 29th

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of June, 1744, Governor Clinton acquainted the Council that one Monsieur Michael Houden, and a woman said to be his wife, were lately come to town from Canada." The governor confined them to their lodgings and placed two sentinels on guard, and Mr. Houdin was examined by the members of the council, who remanded him to his lodgings. Letters placed before the council on July 5 from Lieutenant Lindsay, then at Oswego, showed that Mr. Houdin, in passing that fort, had given valuable information as to the intentions of the French. After taking the oath of allegiance he was allowed to come into town from Jamaica, where he was under guard. He was welcomed with great cordiality by Dr. Barclay and the other clergymen living in or near New York City. Upon a study of the doctrines and discipline of the Church of England he conformed to it after a period of three years, making a public renunciation of his allegiance to the Church of Rome on Easter Day, 1747, in Trinity Church, New York. Three years later we find him writing a letter in June, 1750, to the secretary of the Venerable Society, mentioning the need of a clergyman for Trenton, Allen's Town, and Borden's Town, and the unexpected and pressing invitation he had received to officiate in those places. By advice of the governor and clergy he went to Trenton. He asked for the approbation of the Society and the license of the Bishop of London to officiate in the Plantations, which requests were readily granted. He was a faithful worker through all the unoccupied towns and settlements within a radius of seventy-five miles of Trenton, laying stable foundations. In 1759 he accompanied the British troops to Canada as a chaplain. His intimate knowledge of the country and facility in both the French language and Indian dialects made him invaluable. He proved of great service to General Wolfe in the attack upon Quebec, as he was well acquainted with the surrounding country and knew the secret path up the Heights of Abraham. By the express command of General Murray he remained with the garrison at Quebec for more than two years. Constant efforts were made through the vicar-general of Canada to bring him back to the Roman obedience, with promises of high preferment, but he refused them absolutely.

In August, 1761, he was appointed to New Rochelle by the Venerable Society, and entered upon his duties late in that year. One of the first acts of his administration was a petition to Lieutenant-Governor Cadwallader Colden for a charter of incorporation for the Church at

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New Rochelle. It was presented February 1, 1762, and granted May 12 of the same year. It confirmed all the rights and privileges of the members of the parish, ratified their title to their lands and other property, and incorporated them, "under the name and style of the minister and members of Trinity Church at New Rochelle in the County of Westchester." During Mr. Houdin's incumbency there was much difficulty over the title to the glebe, it being claimed by the members of the French Protestant Church, owing to some technical defects in the deed from Lord Pell. It was finally recovered by the payment of one hundred pounds. Mr. Houdin did full and fruitful work for five years, with the warm esteem of the people and approval of his brethren of the clergy. He died in October, 1766, and was buried within the church by the side of his predecessors. He was the last of the French incumbents. A funeral sermon was preached by the Rev. Harry Munro of Yonkers, from the text, "Prepare to meet thy God." (Amos iv. 12.) Mr. Munro had been an intimate friend from the days when they were both army chaplains.

Samuel Seabury at New Rochelle.

The vacancy at New Rochelle was announced to the Venerable Society by the Rev. Samuel Seabury, rector of Westchester, in the following letter, under date of June 25, 1767:

"By the death of Mr. Houdin, New Rochelle has fallen under my care for the present; I have preached there several times, and once administered the communion to fifteen communicants. The congregation consists of near two hundred people, decent and well behaved, part English and part French. The French all understand English tolerably well; and except half a dozen old people in whose hands is the chief management of affairs, full as well as they do French. The greatest part of them would prefer an English to a French minister; and none are warm for a French one, but the half dozen above mentioned.

"They had a glebe of near one hundred acres of land left them formerly, thirty acres of which they have recovered; the rest is kept from them under pretence that it was given to a *Presbyterian or Calvinistic* French Church. They have also a parsonage house; but whether these endowments are so made, that an English minister could not enjoy them, I cannot yet learn. New Rochelle is seven miles from this place, three from Eastchester, eight from Rye and perhaps about that dis-

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tance from Philipsburgh. I have been thus particular, that the Society may be able to judge whether it is expedient for them to send another missionary to New Rochelle or not. Dr. Auchmuty has informed me that he has wrote to the Society upon this subject, and I find it is his opinion that a missionary is less necessary there than in many other places where they have none. If the Society should decline sending a missionary there I could attend them in summer, every other Sunday, in the morning and be at Eastchester in the afternoon, and in winter every fourth Sunday, and indeed these churches are so near that most of the people might attend at either. I would not, however, be understood as dissuading the Society from sending another missionary to New Rochelle, but only as informing them in what manner they might be provided for in case they decline it, and should the Society put them immediately under my care I should very readily submit to their consideration what allowance should be made me on that account.” [*Bolton’s Church in Westchester County*, p. 470.]

By his ministrations Mr. Seabury kept the congregation together and looked after their interests, as is shown by the following letter to the Venerable Society :

Westchester, Oct. 1st, 1768.

REV. SIR,

I AM sorry the people of New Rochelle have deservedly fallen under the censure of the Society. They seem to keep things too much in the dark with regard to their glebe ; but as soon as I can get such an account of that matter as shall enable me to write intelligibly to the Society about it, I will lay it before them. In the mean time as there is a number of strolling teachers, especially of the sect of Anabaptists, who ramble through the country, preaching at private houses for the sake of making proselytes and collecting money, I have thought it best to visit them occasionally, as well to prevent any ill effects that might arise, as for the sake of a number of well disposed people who live there. I shall, however, carefully attend to the caution you give not “to neglect my particular cure of East and Westchester.” [*Bolton’s Church in Westchester County*, p. 472.]

Owing to the disturbed condition of affairs, it is doubtful whether Mr. Seabury was able to visit New Rochelle after the year 1774. A fuller notice of Bishop Seabury will be found in Volume I, page 173.

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John Pell.

The Pell family in America traces its descent from Walter de Pelham, who held the lordship of Pelham in Hertfordshire, England, in 1294, the twenty-first year of the reign of Edward the First. His son William settled at Walter Willingsley, Lincolnshire, in 1328. At the beginning of the sixteenth century the representative of the family was the Rev. John Pell, rector of Southwick, Essex, and grandson of Sir Richard Pell, Knight, of Dymblesbye, Lincolnshire. He married Mary Holland of Halden, Kent, a descendant of Joan Plantagenet, known as the Fair Maid of Kent. He had two sons, Thomas, born in 1608, and John, born in 1610. Thomas was a gentleman of the bed-chamber to King Charles the First, and on the fall of that sovereign he was one of the early settlers in New England in the company of the Rev. John Warham, which settled at Dorchester, Massachusetts, in 1630, and afterwards, in 1635, at Windsor, Connecticut. Later in the same year he was associated with Roger Ludlow in the formation of a plantation with ten families at Unquowa, the Indian name for the present town of Fairfield, Connecticut. In 1642 he was a resident of New Haven. He engaged in commerce, and in 1647 had several vessels plying between New Haven and Virginia. In that year he married Lucy, the widow of Francis Brewster. In 1654 he purchased a tract of land in Westchester County from the sachems Maminepoc, and Annhoock or Wampage, and five other Indians. It included the land on what is now Pelham Neck owned by the unfortunate Madam Anne Hutchinson. This tract he erected into the manor of Pelham. It was confirmed to him by a patent from Governor Richard Nicolls, October 8, 1666. In 1653 he made extensive purchases in Fairfield, and in 1662 was made a freeman of the town. He represented it in the General Court in 1665. His wife died in 1668, and he survived her but a year, dying in September, 1669. By his will he made "my nephew John Pell, living in ould England, the sonne of my only brother John Pell, Doctor of Divinity, which he had by his first wife, my whole and sole heire of all my lands and houses in any part of New England or in y^e territoryes of the Duke of York."

The Rev. Dr. John Pell was three years younger than his brother. He was educated under the supervision of his mother, — for his father had died when he was only five years old, — and then proceeded to Trinity, Cambridge, when only thirteen years old. After taking the

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degree of master of arts he went to Oxford to complete his studies. He is said to have been proficient in Arabic, French, Dutch, and Hebrew, as well as in Latin and Greek. He was an especially fine mathematician, and held the professorship of mathematics at Amsterdam, Holland, from 1643 to 1646. He then, at the request of the Prince of Orange, became professor of mathematics at the new University of Breda. In 1652 he returned to England, and in 1654 was made by Oliver Cromwell, resident minister to the Protestant Cantons of Switzerland. He lived principally at Zurich until recalled in May, 1658, and arrived in England in August, three weeks before the death of the Lord Protector, September 3. He was ordained in 1661, and was given the crown living of Fobing in Essex, to which the Bishop of London added, in 1663, the rectory of Laindon. He married July 3, 1632, a daughter of Henry Reginolles, or Reynolds in modernized spelling. Her Christian name appears in different documents as Tehamaria, Tamar, or Anthamar. They had four sons and four daughters. Dr. Pell died December 12, 1685. The eldest surviving son, John, was born in London, England, February 3, 1643. He arrived in Boston in the fall of 1670, and brought with him a letter of introduction to Governor Winthrop of Connecticut from Lord Brereton. A certificate of recognition was issued to him by the governor and assistants assembled in Hartford, December 9, 1670, which was confirmed by Governor Lovelace for New York. The new lord of the manor improved and developed his inheritance. Upon October 20, 1687, a new patent for the lordship and manor of Pelham was issued by Governor Thomas Dongan to John Pell, Gentleman. In 1688 he was made judge of the court of common pleas for the county of Westchester. In 1691 he represented the county of Westchester in the Provincial Assembly. He married in 1684 Rachel, a daughter of Philip Pinckney, one of the ten proprietors of the town of East Chester, and a descendant of the Pinckneys of Pinckney Manor, Norfolkshire, England. They had two sons and two daughters.

Trinity Church, New Rochelle.

Upon the resignation of Mr. Bartow the Rev. Ravaud Kearney, rector of St. Paul's Church, East Chester, was elected to the rectorship. He served both parishes faithfully until 1821, when he resigned East Chester to give his whole time to New Rochelle. Considerations of

THEODOSIUS BARTOW

health caused him to resign in 1822 and remove to Maryland as rector of William and Mary and St. Andrew's parishes, St. Mary's County. A brief notice of him will be found in Volume II, page 304. He was succeeded by the Rev. Lewis Pintard Bayard, a man of much strength of character, and a grandson of the Hon. Elias Boudinot. He opened and conducted a school of a very high grade. He removed to New York City in 1827, and devoted the remainder of his life to developing a new parish in what was then the upper part of the city, — St. Clement's Church in Amity, now Third Street. The Rev. Lawson Carter, one of the six young men who entered the General Theological Seminary when it was opened in a small room in the tower of St. Paul's Chapel, in the spring of 1819, was chosen as Mr. Bayard's successor. He served both East Chester and New Rochelle with much acceptability until 1839. His successors to 1876 have been Thomas Winthrop Coit, theologian and historian; Richard Umstead Morgan, who after twenty-four years' incumbency was made rector emeritus in July, 1873, and died in 1882, in his eighty-third year; and John Henry Watson, who had charge of the parish for two years. In 1876 the Rev. Charles F. Canedy became rector, and was in office in January, 1912. The cornerstone of the present parish church was laid August 13, 1862, and the edifice was completed in September, 1863, from designs of Richard Upjohn. It is of early English Gothic, and consists of a nave, aisles, apsidal chancel, and vestry room. Within the sanctuary are windows in memory of the three rectors in the colonial period. During the week commencing May 30, 1909, there were commemorated the two hundred and first anniversary of the landing of the Huguenots at Davenport's Neck, New Rochelle, and the bicentennial of the founding of Trinity Church. The Church and city joined in the dual commemoration.

On Saturday, June 5, there was an historic pageant, with a reproduction of a caravel of the seventeenth century followed by the landing from the caravel of a party of the descendants of the original Huguenot families in the dress of the period. On Trinity Sunday the commemoration came to an end. At the midday celebration the Rev. Dr. William Jones Seabury, the great-grandson of Bishop Seabury, was celebrant, and the address was given by the Rev. Dr. Lowndes on "The Debt of the Huguenots to the Anglican Church." A special form of service was drawn up by Dr. Lowndes and authorized by the Bishop of the diocese. It contained the following Bidding Prayers:

HOBART CORRESPONDENCE

Let Us Pray

In the Name of our Lord Jesus Christ I bid you all pray for the continued prosperity of this Venerable Parish, that it may ever be the home of different nationalities, worshipping the majesty of the Trinity in the unity of adoration of Christ the Lord.

I bid you pray for all Christians in France, that they may know the Gospel of Christ and obey the will of the Father as revealed by the Holy Spirit.

I bid you pray that the Sees of Canterbury and New York may ever be, in the future as in the past, the refuge of those who, obeying the commands of the Lord Christ, fled from City to City, in times of trial.

I bid you pray that unto the peoples of France and the United States there may be granted the supreme grace of humility.

I bid you pray for this City, that its Citizens and inhabitants may ever hold in grateful remembrance the debt which they and the United States of America owe to France and England for freedom of thought and freedom of worship.

I bid you pray for me and all your teachers, that we may preach the gospel of Jesus Christ in whatever lands He may send us, and finally receive the reward of worshipping in that Heavenly Country, where all nations are knit in one in the presence of Christ the Lord.

I bid you hold in grateful remembrance the founders and ancient benefactors of this venerable Parish :

Anne, Queen of England, Scotland, France and Ireland

Thomas, seventy-ninth Archbishop of Canterbury

John

Daniel

Priests

John

Jacob

Benjamin

Robert

Caleb

Elias

Lewis

Anne, Queen

Thomas Tenison, Archbishop

John Sharpe

Daniel Bondet

Priests

John Pell

Jacob Leisler

Benjamin Fletcher

Robert Hunter

Caleb Heathcote

Elias Neau

Lewis Bongrand

THEODOSIUS BARTOW

Aman	<i>Aman Guion</i>
James	<i>James de Blez</i>
Lewis	<i>Lewis Pintard</i>
Peter Jay	<i>Peter Jay Munro</i>
John	<i>John Hunter</i>
Lloyd	<i>Lloyd Daubeney</i>
Philip Rhinelanders	<i>Philip Rhinelanders Underhill</i>
and	<i>and</i>
Jean	<i>Jean Soulice</i>

of the Faithful Laity, and I bid you pray that their Alms and prayers may ever come up as a memorial before God, and that He will in His mercy allow the remembrance of these good works to come before Him when every man shall be judged according to his works.

I bid you pray for the priests and rectors who have offered the sacrifices of praise and thanksgiving at the altar of this Parish.

David	<i>David de Bonrepos</i>
Daniel	<i>Daniel Bondet</i>
John	<i>John Bartow</i>
Pierre	<i>Pierre Stouppé</i>
Michael	<i>Michael Houdin</i>
Theodosius	<i>Theodosius Bartow</i>
Ravaud	<i>Ravaud Kearny</i>
Samuel	<i>Samuel Seabury</i>
Lewis Pintard	<i>Lewis Pintard Bayard</i>
Lawson	<i>Lawson Carter</i>
Thomas Winthrop	<i>Thomas Winthrop Coit</i>
and	<i>and</i>
Richard Umstead	<i>Richard Umstead Morgan</i>

that they may be counted worthy to join in the worship of Heaven before the Altar-Throne of the Lamb.

Among the relics preserved by Trinity Church, New Rochelle, is a quaint bell, believed to be one of the oldest in the United States. The maker was evidently proud of his handiwork, for he stamped it with the inscription, "Samuel Newtown made me in 1706." The bell was given originally by Sir Henry Ashurst of London to the French Church, du St. Esprit, of New York City. The giver was the son of

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Sir Henry Ashurst, eminent for his benevolence and piety, and the chief person in founding the corporation for propagating the gospel in foreign parts in the reign of Charles I, to whom he was treasurer. The vestry of L'Eglise du St. Esprit afterward built an edifice on Twenty-second Street, and presented the old bell for use in the church in New Rochelle, which had been founded by the Huguenots in 1697 and received its charter from George III. The bell was used until 1865, when it was loaned by the vestry to the New Rochelle Fire Department for an alarm. It was used as a village curfew and fire alarm until 1880, when it was returned to the church.

Among the other keepsakes is the communion plate, the gift of "Goode Anne," oldest daughter of James, Duke of York, afterward James II, also two small chalices presented by the Davenport family of Davenport Neck. The communion table given by Aman Guion in 1710 is preserved in the vestry room, and in recent years there have been given a marble altar and reredos, in memory of the late John C. Fisher, once vestryman, one of the contractors in the construction of the first custom house in New York.

In the house of Miss Davenport of Davenport Neck the small alabaster font used by the Huguenots in their first church is still preserved, in excellent condition.

As given in the American Church Almanac for 1912, the number of communicants is four hundred and forty-two. In 1911 the Bishop and Standing Committee of the Diocese of New York consented to the formation of a new parish in New Rochelle. This has been organized under the name of St. Paul's Church. The Rev. Frederic Wammersey was chosen rector. The American Church Almanac for 1912 records eighty communicants.

JOHN IRELAND

[REPORT ON ST. ANN'S CHURCH, BROOKLYN, FROM JOHN IRELAND]

THE Episcopal congregation at Brooklyn, Long Island, consisted in the year 1787, of about a dozen families, who assembled in a private house for the purposes of public worship, under the Rev^d M^r Wright. In 1788 they purchased a building, which had previously been used as a place of worship by a congregation of dissenters: in 1789 the said building was consecrated by the R^e R^d D^e Provoost. In the year 1790 M^r Wright was succeeded by the Rev^d M^r Rattoone: who in 1792 was followed by the Rev^d M^r Hull. Mr Hull officiated at Brooklyn a few months only & was succeeded in the same year by the Rev^d M^r Nesbitt. In 1793 the congregation, by the help of a donation of £400 from Trin: Church, N York were enabled to erect a parsonage h^o near the church, the two lots of ground, on which it was built, being given by Mess^{rs} Comfort & Joshua Sands, in 1795 the congregation was incorporated under their present title of Rector, Ch: wardens & vestrymen. In 1796 M^r Nesbitt was succeeded by the Rev^d Jn^o Ireland, the present Rector. The congregation having regularly increased ever since its first establishment, it was found in 1800 that the Church was too small for the accommodation of its still growing numbers, & galleries were therefore erected. In the course of the present year 1804 the congreg: have rec^d from M^r George Powers a donation of £200, & from Joshua Sands Esq^r a valuable lot of ground on w^h is now building a new, commodious, & neat church. The s^d church will be enclosed in the course of a few weeks, & be completed in May next: at w^h time the congregation will possess real property of the value of about \$15000, of w^h sum they will stand indebted about \$4000. The congregation con-

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tinues to increase in numbers, respectability & wealth, & under a continuation of the divine blessing will very soon be one of the largest in the state. The number of families comprising it is now between 60 & 70; & there is a certainty of a considerable addition as soon as the new church will be in a condition to accommodate them. The number of communicants at present on the Rector's list is 77.

List of baptisms, funerals, & marriages, from 1st Oct^r 1802 to 1st Oct^r 1803

Bapt: 24 funer: 20. marri: 10:

From 1st Octo 1803 to 1st Oct^o 1804.

Bapt: 29. funer: 20. marri: 18.

Brooklyn 1st Octo: 1804

JN^o IRELAND

ANNOTATIONS

George Wright.

In addition to the notice on George Wright already given on page 81 of Volume III, the following incident of Mr. Wright's sojourn in the United States may find a place here. It was long current, and was finally put into print by George B. Rapelye, the biographer of Bishop Provoost, in this form:

“An Episcopal clergyman from Ireland had come to this country, and I believe, through the Bishop's influence, had obtained employment, both as a teacher, and as a preacher in St. Anne's Church, Brooklyn. As the Bishop was about to ordain one or more persons to the ministry, he invited this Mr. W—— to preach on the occasion. Dr. Beach, the Bishop's Assistant Minister, sent invitations to Dr. Livingston, Dr. Rodgers, and some other of the ministers of the city, not connected with the Episcopal Church, to be present. The Irish parson took it into his head to magnify his office that day by a very bold defence of the doctrine of Apostolical Succession, involving rather a stern rebuke to those whom he regarded as preaching without any authority. Though it is not likely that the Bishop dissented from his views, he felt that it was at least an apparent discourtesy to his friends

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who were present at the service; and he was evidently not a little annoyed by it. Old Dr. Rodgers, in speaking of it afterwards, shrewdly remarked, — ‘I wonder from what authority the Bishop derived his *baptism*,’ — referring to the fact that he had been baptized by Dominie Du Bois in the Dutch Church.” [*Sprague’s Annals*, vol. v, p. 245.]

In 1789 Mr. Wright, whose health is said to have been delicate, resigned and removed to Nova Scotia. It is understood that he finally settled in Halifax, and from 1799 to 1818 ministered to the Germans in the city with a stipend from the Venerable Society. He died of paralysis in 1819.

Samuel Provoost.

For sketch see Volume II, page 210.

Elisha Dunham Rattoone.

Elisha Dunham Rattoone graduated from the College of New Jersey in 1787. He was made deacon by the Rt. Rev. Dr. Provoost on January 10, 1790. He became rector of St. Ann’s Church, Brooklyn, where he remained till 1792, when he was chosen professor of Latin and Greek in Columbia College, to which were added in 1794 Grecian and Roman antiquities.

In 1797 he was chosen rector of Grace Church, Jamaica, where he remained for five years. In 1802 he went to Baltimore as associate rector of St. Paul’s Church, and remained until certain differences caused the building of Trinity Church in 1808, of which he became rector. In the fall of 1809, his health being a chief reason, he removed to Charleston, South Carolina, to become president of South Carolina College. He died of yellow fever in the summer of 1810. According to tradition, he was a most eloquent preacher.

Ambrose Hull.

Ambrose Hull was probably born in Cheshire, Connecticut. He graduated from Harvard College in 1785. After taking a course in law, he studied for the sacred ministry, and was recommended for holy orders by the Convocation of the Clergy of Connecticut, at a meeting held in North Haven, October 22, 1788. He was made deacon by the Rt. Rev. Dr. Seabury in Trinity Church, New Haven. The exact date is uncertain; the record made in the Bishop’s register gives the time as

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Sunday, October 12, but also mentions the recommendation by the Convocation, which makes an earlier date than October 22 impossible. In a note the Bishop writes: "The following Registry of the ordination of Mr. Foot and Dr. Nisbett ought to have preceded that of Mr. Hull." [*A Reprint in full of the Registry of Ordinations by Bishops Seabury and Jarvis*, 1882, p. 7.]

The young deacon took charge of Christ Church, Redding Ridge. Here he remained for three years, and was ordained priest in St. Paul's Church, Norwalk, by the Rt. Rev. Dr. Seabury, June 7, 1789, at the same time with the Rev. Abraham Lynsen Clarke and the Rev. Ambrose Todd. In 1791 Mr. Hull resigned, and in 1792 he became rector of the church at Brooklyn, but his incumbency was very brief, as he resigned in January, 1793. He is then said to have gone south, where he had inherited a large estate. His name is not found on any clergy list after 1792. There is no record of his deposition, and no intimation of any moral delinquency on his part. He simply ceased to officiate, as did some others at that time, without requesting displacement from the priesthood. It is a matter of tradition that he practised law in South Carolina, Ohio, and Florida, and was made a judge. He died about 1821.

Samuel Nisbett.

Samuel Nisbett, a well-known physician of New Haven, Connecticut, was made deacon by the Rt. Rev. Dr. Seabury, October 19, 1788, in Trinity Church, New Haven. He was ordained priest during the meeting of the Convocation in St. John's Church, North Haven, on October 22, 1788.

In January, 1793, he became rector of the church at Brooklyn, and on June 22, 1795, the parish was reincorporated under the name of St. Ann's Church. It is stated that it was renamed not for the mother of the Blessed Virgin Mary, but for one whose good works caused her to be esteemed as a saint by all who knew her, the wife of Joshua Sands. Both husband and wife had been very liberal in their unceasing gifts to the parish. The church building at that time was painted, and the church was known as the Blue Church. At the election of officers the Rev. Samuel Nisbett was chosen as rector; John Van Nostrand and George Powers, wardens; and Joshua Sands, Paul Durrell,

JOHN IRELAND

Joseph Fox, William Carpenter, Aquila Giles, John Cornell, Gilbert Van Mater, and Robert Stoddard, as vestrymen.

Dr. Nisbett resigned in 1798. He does not appear to have taken charge of any parish, but to have resumed the practice of medicine. He died prior to 1814.

Comfort Sands.

The Sands family of Long Island trace their descent from James Sands, born at Reading, Berkshire, England, in 1622, who came to Plymouth, New England, in 1650, and who with others purchased Block Island from the Indians in 1660, where he made his home, and there died March 13, 1695. He filled various offices, among them that of deputy in the Rhode Island Assembly. He married Sarah, a daughter of John and Catherine (Hutchinson) Walker. They had a large family. His son John, born in 1649, removed to Long Island, where he purchased a large tract of land near Cow Neck, now Sands Point. He married Sybil, a daughter of Simon Ray, and died March 15, 1712. John the second married Catharine, a daughter of Robert Guthrie. His son, John the third, married Elizabeth, a daughter of Caleb Cornell; they had eight children. His fifth child and fourth son was Comfort, who was born at the Inland Farm, Cow Neck, Long Island, February 26, 1748. When thirteen years old he became a clerk in the general store of Stephen Thorn at Cow Neck, and in May, 1762, he removed to New York and was a clerk for his brother Cornell Sands, with whom he remained for a year. He then entered the employ of Joseph Drake, whose store was on Peck Slip. While with Mr. Drake he was one of the committee in 1765 chosen to burn ten bales of stamped paper which the merchants and citizens refused to use. This and many like demonstrations in other colonies caused the repeal of the Stamp Act. In 1769 he opened a store on the corner of Peck Slip and Queen, now South Pearl Street. He became successful, and took part in public affairs.

In 1769 he joined with other merchants in an association to resist all the oppressive measures proposed in the British Parliament. As the debates grew more violent and action more turbulent Mr. Sands was among those who advised the assembling of a Continental Congress. He was a member of the Provincial Congress of New York in 1775.

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In 1776 he fitted out, by direction of the Committee of Safety, of which he was a member, three vessels to proceed to the West Indies to procure medicines, powder, and arms. They were captured by the British, as was one of Mr. Sands's own vessels, on the way to New York. On July 24, 1776, he was made auditor-general of the State of New York, and served for six years. In 1777 he met other commissioners at New Haven for a conference on the regulation of prices of articles to be purchased for the Continental Army. With his brothers Cornell and Joshua he furnished clothing and other supplies to the American troops. In 1776 he removed his family to New Rochelle, but was soon driven out by the British troops, and went to Philadelphia in December, 1776. He returned to New York in the spring of 1777, and in May made a temporary home at Rochester, Ulster County, New York. He was a member of the legislature in 1778. In 1780 he purchased a farm at Nine Partners, Dutchess County, New York, where he lived until the close of the Revolution. Upon the declaration of peace he returned to New York City, and was in partnership with his brother Joshua, and they soon became one of the richest firms in the city. Mr. Sands was an original director of the Bank of New York from its foundation in 1784 to 1798. He had been an early member of the Chamber of Commerce, organized in 1768, of which he served as vice-president in 1793-94, and from 1794 to 1798 was president.

Soon after the Revolution he joined with his brother Joshua in the purchase of the property of John Rapelje, then under act of attainder as a loyalist. It comprised one hundred and sixty acres in Brooklyn along the East River. The price paid was thirty thousand dollars. In 1800 it was laid out by the village commissioners into blocks and squares. In 1805 it was assessed for two hundred thousand dollars. Mr. Sands practically retired from business before 1810, and spent the closing years of his life in Hoboken, where he died September 22, 1834. Comfort Sands married June 3, 1769, Sarah, a daughter of Wilkie Dodge of Hunter's Point, New York. They had thirteen children. His daughter Cornelia married Nathaniel Prime of the banking-house of Prime, King and Company. His son Joseph was also a member of that firm. After the death of his first wife, January 24, 1793, Mr. Sands married December 5, 1797, Cornelia, a daughter of Abraham Lott, formerly treasurer of the Colony of New York. They had three children. A son, Robert Cornell, studied law, in which he attained

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eminence, and also gave great promise as an author both in prose and poetry. He died in 1832 at the age of thirty-three.

Joshua Sands.

Joshua, the youngest child of John and Elizabeth (Cornell) Sands, was born at Cow Neck, Long Island, October 12, 1757. When fifteen he entered a merchant's office in New York City, and in 1776 he became assistant commissary general of the Continental Army under Colonel Jonathan Trumbull. He was of essential service in the retreat of the American army from Long Island after the disastrous battle of August 27, 1776. His duties in the commissary department and as contractor for army supplies, with his brothers Comfort and Richardson, kept him constantly occupied during the Revolution. At its close he entered into partnership with his brother Comfort. After the purchase of the Brooklyn property Mr. Sands commenced the manufacture of rope and cordage, principally to have reliable materials for the rigging and cables of his own vessels. The business grew, and for its accommodation he erected large buildings and wharves in Brooklyn. In 1797 he was made collector of the port of New York, and remained in office until 1801. In 1802 he was a member of Congress from Brooklyn. He was the president of the board of trustees of the village from 1824. He was also a member of the state Senate and president of the Merchants' Bank. Joshua Sands was a firm supporter and benefactor of St. Ann's Church, of which he was a vestryman and warden for many years. He married March 9, 1780, Ann, a daughter of Dr. Richard Ayscough, a surgeon in the British army. They had twelve children. Of Mrs. Sands it is said that she was a saintly woman, visiting the sick and suffering, and carrying with her cheer and comfort. She died July 7, 1851, in her ninety-first year.

John Ireland.

For sketch of John Ireland, see Volume III, page 74.

George Powers.

Mr. Powers was in Brooklyn as early as 1774. It was then a small cluster of houses near the ferry. He was a butcher by trade, and had a stall in the old Fly Market in New York City. In 1775 he joined the Brooklyn troop of horse under the command of Captain Adolph Wal-

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dron, which served during the American occupation, and covered the retreat of the Continental troops in August, 1776. Its members were afterward employed as videttes along the southern coast of the county, until they were driven from Long Island and their horses seized by the British. George Powers went to Poughkeepsie, and remained there and in its neighbourhood until 1782, when with his comrades he received half-pay from the Convention. He then returned to Brooklyn and resumed his business, which was very profitable, and made judicious purchases of real estate both in the settled and more remote portions of the city, which made him wealthy. He appears to have retired from active business before 1800. He was a member and the first warden of St. Ann's Church, and liberal in his benefactions.

St. Ann's Church, Brooklyn.

See sketch of this parish, Volume III, page 79.

ST. JOHN'S CHURCH, JOHNSTOWN

THE earliest services of the Church of England in the Mohawk Valley were held by the Rev. Thoroughgood Moore in 1704. After the appointment of the Rev. Thomas Barclay as minister of Albany in 1708, services were held regularly. In 1712 a chapel and fort were completed near the junction of the Mohawk River and Schoharie Creek. The fort was named Fort Hunter after the governor, Brigadier Robert Hunter. In 1712 the Rev. William Andrews was appointed as missionary to the Mohawks. After his departure in 1719 the Mohawk mission came under the charge of the rectors of St. Peter's Church, Albany, until 1770, when the Rev. John Stuart was appointed missionary. The ministrations of John Milne, Henry Barclay, John Ogilvie, and Harry Munro were of the utmost value in that region. When Sir William Johnson determined to remove from Fort Johnson on the Mohawk to the town named after his son John, and had built the spacious mansion known as Johnson Hall, he also made provision for a church. As early as 1760 the baronet was seeking for a clergyman, and offered a glebe to aid in his support. The Venerable Society was then unable to increase its missionaries, and no measures were taken to erect the church. From 1764 to 1767 Sir William was requesting Dr. Auchmuty of Trinity Church, New York City, to lay his proposals before any suitable clergyman. In 1766 the Rev. Samuel Seabury visited Johnstown, but found the salary offered and produce of the glebe would not support his family. It is probable that the church was built in the following year. It was a small stone building, and stood in the southwest corner of the old burying-ground, near the corner of the present William and Green Streets. The site is marked by a memorial cross, erected in October, 1897, the sixtieth anniversary of the consecration of the present church building. In 1771 the church was removed to its present site, and rebuilt in a more substantial manner. The Rev. Richard Moseley, who had been rector of Trinity Church, Pomfret, in that part of the town now Brooklyn, in the colony of Connecticut, was the first incumbent. He commenced his duties in 1772, and continued them until 1774, when he sought a more southern climate. He had ability, and was esteemed by Sir William and his parishioners. The Rev. John Stuart officiated in connection with his duties at Fort Hamilton until he was driven away by the Revolu-

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tion. The church was then closed. Sir John Johnson, who had succeeded to the title on his father's death in 1774, with other members of the Johnson family and all the Churchmen who were loyalists, went to Canada. The Mohawks followed them and made a new home on British soil. The glebe and church were seized by the Presbyterians. Only Presbyterian and Lutheran services were held in the dilapidated building from 1776 to 1790. When the Rev. Thomas Ellison of St. Peter's, Albany, made his visit in 1789, he found very few Churchmen, and a strong disinclination to restore the property. His measures were vigorous, tactful, and included an appeal to the legislature of the state. The church was renovated, and the Rev. John Urquhart was elected as rector in 1798. He remained for eight years. During a portion of the time he was also principal of the academy. His successors to 1899 have been Jonathan Judd, Eli Wheeler, Alexander Proal, Parker Adams, Amos C. Treadway, Ulysses K. Wheeler, Joseph Ransom, Salmon Wheaton, Charles Jones, Charles Sleight, Lewis P. Clover, W. H. Williams, Charles H. Kellogg, James B. Murray, James W. Stewart, Charles C. Edmunds, J. Brewster Hubbs, John N. Marvin, and Calbraith B. Perry.

The church was burned to the ground in 1836. A subscription was immediately commenced, and the corner-stone of a new church was laid April 15, 1837, by the Rt. Rev. Dr. Onderdonk, Bishop of New York. The church was consecrated by the same prelate October 15 of the same year. Improvements and additions have been made to the church edifice at various times, but without altering its essential character. The rector in January, 1912, was the Rev. Wolcott Webster Ellsworth, who is now in the twelfth year of his rectorship. As recorded in the American Church Almanac for 1912, the number of communicants is two hundred and forty-one.

[FROM THE VESTRY OF ST. JOHN'S CHURCH, JOHNSTOWN]

Johnstown, 1st Oct. 1804

GENTⁿ

YOUR Notice by a letter to us of the Annual meeting of the convention of the Protestant Episcopal Church in the

ST. JOHN'S CHURCH

State of New York convened at the City of New York on the first Tuesday in Oct^r Ins^t came to hand the 29th ultimo, We regret in acquainting you the Interval for appointing a Delegate to your Convention is so short, as renders it impossible for us to procure one in time.

We are Gent^l^m
with respect

Your Hbl Serv^t
W^m EGAN
NICH^s PHILPOT
JOSEPH NEWTON
JOHN SLATTERY.

Superscription:

REV^d. J. H. HOBART, New York.

ANNOTATIONS

William Egan.

William Egan was chosen as a vestryman and trustee at the incorporation of St. John's Church, September 24, 1796. He appears to have served continuously to 1804. At the reincorporation of the parish, April 16, 1806, he was elected a warden. He removed from the village in 1825.

Nicholas Philpot.

Nicholas Philpot served as vestryman of St. John's Church from 1804 to 1807. He was a warden from 1808 to 1817. He died in May, 1827, and was buried on the 9th of that month.

Joseph Newton.

Joseph Newton served as vestryman of St. John's from 1804 to 1806, when he was chosen senior warden and served until 1811.

John Slattery.

John Slattery was elected a vestryman and trustee of St. John's at its incorporation, September 24, 1796. He served until 1804.

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[FROM ABRAHAM LYNSEN CLARKE]

*Report of the State of St. James Chh Newtown & St. George's
Chh Flushing*

From the first of May 1803 to the first of Oct^r. 1804.

<i>Churches</i>	<i>No. Souls.</i>	<i>No. Families.</i>	<i>No. Converts</i>	<i>No. Comm'ts.</i>	<i>No. new Ditto.</i>
NEWTOWN St. James	unknown	28	unknown	23	3
FLUSHING St George	Dt ^o	unknown	Dt ^o	20	

<i>No. Baptisms.</i>	<i>No. Confirm'd.</i>	<i>No. Deaths.</i>	<i>No. Removls. into</i>	<i>No. Diseases</i>	<i>No. Marriages</i>	<i>Adult Baptisms</i>
20	None	7	out 2	unknown	7.	3
17	None	1	unknown	Dt ^o	3	3

As the Inhabitants of Flushing are under an undue influence from the Friends in that Town have attended but one Funeral there & from the deficiency of means in our Parishes, have not been able to comply with the resolution of the last Annual Convention.

ABRA^m. L. CLARKE.

Endorsed in Bishop Hobart's writing:

St. Jas. Newtown

St. George's, Flushing.

ABRAHAM LYNSEN CLARKE

ANNOTATIONS

Abraham Lynsen Clarke.

A notice of the Rev. Mr. Clarke will be found in Volume III, page 199.

St. James's Church, Newtown.

Newtown is distant about seven miles from Manhattan, and separated from it by the East River. It is part of the borough of Queens, city of New York. This town was at first called Middleburgh, but soon received its present name. It was settled in 1651 by a company of English immigrants, to whom many privileges were given by the rulers of New Amsterdam. In 1670 a church was built by the Independents or Congregationalists, and served by the Rev. William Leverich, a man of great learning, who had been teacher of that town in 1653. He died in 1692. The earliest services of the Church of England were held in 1732 by the Rev. Thomas Colgan. A church was built in 1734. In 1761 this petition for a charter was presented to the governor and graciously granted:

Petitioners for a charter of the church at Newtown, September 2, 1761.

RICHARD ALSOP	JOSEPH HALLET	NATHANIEL MOORE, JR.
RICHARD ALSOP, 4TH	JAMES HALLET	ROBERT MORRELL
JACOB BLACKWELL	THOMAS HALLET	THOS. MORRELL, JR.
SAMUEL CULVER	JAMES HAZARD	JOHN McDONNAUGH
JOHN GREENOAK	WM. HAZARD	CHAS. PALMER
JACOB HALLET	SAM. MOORE	SAM. RENNE
WM. HALLET	SAM. MOORE, JR.	THOMAS SACKETT
WM. HALLET, JR.	SAM. MOORE, 3D	WM. SACKETT
ROBERT HALLET	JOHN MOORE	WM. SACKETT, 3D
SAM. HALLET	JOHN MOORE, JR.	SAM. WASHBURNE
SAM. HALLET, JR.	NATHANIEL MOORE	WM. WAYMAN

With Jamaica and Flushing it formed one parish until 1796. The general history of the parish to the time of separation into three distinct organizations is given in the notice of St. George's, Flushing. In 1811 the Rev. William Edward Wyatt was called as rector. He afterward was the distinguished incumbent of St. Paul's Church, Balti-

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more, and during several of its sessions president of the House of Deputies of the General Convention. The Rev. Evan Malbone Johnson succeeded Mr. Wyatt in 1814. His strong and original mind, his very great benevolence, and his capacity for hard work made him most successful in winning the regard of his people. Among his successors was the Rev. George A. Shelton, the model of a country parson, under whose administration a new church was built in 1848, from designs by Mr. Lefevre. In 1868 the Rev. Samuel Cox was elected rector. He added to his parochial work that of Archdeacon of Queens, and in 1889 he became the first dean of the cathedral at Garden City. Dr. Cox died July 21, 1903, at the age of seventy-seven years. The rector in January, 1912, was the Rev. Edward Mansfield McGuffey. The American Church Almanac for 1912 gives the number of communicants as three hundred.

St. George's Church, Flushing.

This town is situated on Long Island at the head of Flushing Bay, five miles from Long Island Sound. It now forms a part of the borough of Queens in the city of New York. It was first settled in 1646 by a company of Englishmen who had been living in Flushing in the Netherlands, to whom the government of New Amsterdam held out great inducements if they would settle within their territory. About 1686 they were joined by some French Huguenots, who sought refuge here after the revocation of the Edict of Nantes. These new-comers were experts in fruit-growing, and planted many apple and other fruit trees, notably the lady apple and the bell pear, and Flushing was long famed for the excellence of its fruit. The nurseries established in 1750 by William Prince long held preëminence for the quality of their stock, and from them Dr. Hobart was a frequent purchaser for the grounds at Short Hills. There was a large Quaker element, which gave a special character to this place. In the Brown mansion house, built in 1661, George Fox often lodged and preached. The earliest services of the Church were those held by the travelling missionaries of the Venerable Propagation Society, the Rev. George Keith and the Rev. John Talbot, in 1702. Mr. Keith in his Journal, under date of September 24, says:

"I went to the Quakers Meeting at *Flushing on Long-Island*, accompanied with Mr. *Talbot* and the Reverend Mr. *Vesey*, the Church of *England* Minister at *New-York*, and diverse other Persons belong-

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ing to *Jamaica* (*a Town on Long Island*,) well affected to the Church of *England*. After some time of silence, I began to speak, standing up in the Gallery, where their Speakers use to stand when they speak; but I was so much interrupted by the Clamour and Noise, that several of the Quakers made, forbidding me to speak, that I could not proceed. After this, one of their Speakers began to Speak, and continued Speaking about an Hour, the whole was a ramble of nonsense and perversion of Scripture, with gross reflections both on the Church, and the Government there. Several times speaking of Christ, he said, *while Christ was in that Prepared Body*, which is a common Phrase among them; whereby they plainly intimate, they do not believe he is now in that Body, or that he has any thing of that Body, which he had on Earth. Nor do they own that Christ has any Body but his Church, or such a Body as he had from all Eternity, and is every where; all which hath been sufficiently proved out of the Printed Books of their most noted Authors. He said, they (*viz.* the Quakers) believed in that very Christ that died at *Jerusalem*; and a little after he said, that, that Christ, was the Seed that was oppressed by Sin in Men. He Preached against all Creeds, and accused all their Adversaries that they kicked against the Spirit." [*Collections of the Protestant Episcopal Historical Society, vol. i, p. 27.*]

Mr. Keith then proceeded to comment on the Quaker doctrine, described the interruptions he had, and the questions he was asked. It was in the same year that the Rev. Patrick Gordon, who had been a chaplain in the navy, was appointed rector of Queen's County by the Bishop of London, and granted a stipend of fifty pounds a year by the Venerable Propagation Society. His home was to be at Jamaica, but it was intended that he should hold services in the other towns of the county. To the grief of all who knew him, he was taken with a fever soon after arriving at Jamaica, and was buried beneath the chancel of the old stone church on July 28, 1702, without having held a service. There appears to have been no service held at Flushing by the Rev. John Bartow, who alternately officiated at Jamaica and Westchester from October, 1702, to the fall of 1703, and then confined himself to Westchester, or by the Rev. James Honyman, who was the minister at Jamaica from April to July, 1704. Mr. Honyman mentioned in letters intended visits to Flushing and Newtown, but there is no record that he ever made them. When the Rev. William Ur-

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quhart, who was supported by the clergy of Yorkshire, became rector in July, 1704, he gave a service at Flushing once a month, usually upon a week day, but owing to the strong Quaker influence he made little headway. Mr. Urquhart died early in September, 1709, and was succeeded by the Rev. Thomas Poyer, who was inducted into the parish of Jamaica July 18, 1710, by the Rev. John Sharpe, chaplain to the forces in the Fort of New York. Mr. Poyer gave a monthly service at Flushing besides lectures on week days. The place of meeting was in the old Block-house at the Pond. The trials Mr. Poyer had with the Presbyterian minister and people for possession of the church and glebe at Jamaica taxed his strength and endurance, and he was made old before his time. Consequently in June, 1731, he requested permission to return home. The Society granted his request, and appointed the Rev. Thomas Colgan, assistant minister of Trinity Church and catechist of New York, to succeed him. Mr. Poyer died January 15, 1732. Under Mr. Colgan's active rectorship an advance was made, and in 1746 Captain Hugh Wentworth and Mary, his wife, gave a plot of ground for a church and a large subscription in money. In reporting this to the Venerable Society, Mr. Colgan described Flushing as "a place generally inhabited by Quakers and some of no religion at all." He requested for the new church a Bible and Prayer Book. The church was opened in the autumn of 1748. Mr. Colgan, in a letter of March 28, 1749, mentions that one Quaker who attended the service gave some money, and afterward, thinking it was not enough, added a generous sum, which he gave to the collector. After Mr. Colgan's death in December, 1755, there was a long vacancy. The Independents took advantage of this to have a Dissenting minister presented and inducted. Finally, the Rev. Samuel Seabury, then at New Brunswick, New Jersey, was appointed, and inducted early in 1757. In the recent "Memoir" by his great-grandson, the Rev. William Jones Seabury, page 51, his entrance upon the position is thus noticed:

"The Rector of Grace Church would appear to have entered upon his pastoral work in Jamaica under circumstances very favourable to his successful prosecution of it, and very conducive to his own personal happiness. Being twenty-eight years of age and of a good constitution, he rejoiced in youth, strength and health. He possessed a devout and earnest spirit, and an excellent mental capacity and equipment for the duties of his calling. He had overcome many and serious

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obstacles in the attainment of a position which, by comparison with other positions of the same kind at that period, appears to have had a recognized eminence. He had a home of his own, situated upon a good farm, of a sufficient but not burdensome extent, and within easy reach of his Church. He had the incomparable satisfaction of having a congenial wife, who graciously presided over the conduct and hospitalities of his home. He lived within a short distance from his father and other relatives and friends at Hempstead, and within about equal distance from almost equally agreeable associations in New York. He had also reasonable expectations of the moral support of the people over whom he was appointed, and of such cordial appreciation of him on their part as would tend to make his labours among them agreeable and edifying.

“For all these elements of happiness he was no doubt duly grateful. There was, however, another side to the picture; and the contemplation of it may well have afforded some grounds of apprehension to his prudent foresight; as in the retrospect it appears to us to have been overcast with the shadows of trouble to come. He found in fact as time went on that his worldly prosperity was more apparent than real; and that in his spiritual work in the parish he was sore let and hindered by the apathy and indifference of some, and the jealousies and discontents of others. On the whole it would seem that, with all its compensations, which were many and blessed, his incumbency at Jamaica was not upon a bed of roses. Yet adversities are not always wholly adverse; and trials and troubles have, when rightly used, their resultant benefit in the development of strength and prudence, and a serenity of mind not inconsistent with an industrious energy. The whole life at Jamaica may be well regarded as a severe training manfully endured, and profitably completed.”

Early in his incumbency he noted the growth of infidelity, particularly at Flushing, and the neglect of the Holy Communion. In 1769 he mentioned the liberality of John Aspinwall, a merchant of New York City, who had built a country house at Flushing, and who had, largely from his own means, completed the church, which before was only enclosed, built a steeple, and given a sweet-toned bell of five hundred pounds. He was also instrumental in establishing a Latin school in the village under the care of Agur Treadwell, a candidate for holy orders, who read service on the Sundays when Mr. Seabury did not

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officiate. The growing desire to have a clergyman of their own and the support given to the work of the Church in Flushing by Mr. Aspinwall and others from New York City led to an application for a charter, which was granted.

Upon the organization of the parish by the election of a vestry on June 17, 1761, John Aspinwall and Thomas Grennell were chosen wardens, and John Dyer, Christopher Robert, John Morell, Joseph Haviland, Francis Brown, and Jeremiah Mitchell were chosen as vestrymen. The people of Flushing united in a petition to the Venerable Society for the separation of the parish, leaving Jamaica only to Mr. Seabury, and the appointment of Mr. Treadwell as their minister. This met with strong opposition from Mr. Seabury, and a coolness between the benefactor of Flushing and the rector. A letter from George Harison, a well-known lawyer of New York, living at Flushing, to the Venerable Society, written on January 2, 1762, says: "The two towns cannot maintain a Clergyman without assistance, and more especially as they must pay to the support of Mr. Seabury who can ill spare it as he has a large family." The Society, taking into consideration all the circumstances, declined to erect a new mission, and Mr. Treadwell, on his ordination in the fall of 1762, was appointed to the mission at Trenton, New Jersey. Ebenezer Kneeland, who had been appointed catechist at Flushing, was voted ten pounds by the Society on February 11, 1763. On his return from England, Mr. Treadwell officiated at Flushing, which led to a formal complaint to the Society from Mr. Seabury, who said: "Mr. Treadwell (who had now been licensed by the Bishop of London as missionary at Trenton) has intruded into my parish, having passed near my dwelling without calling on me; has baptised a child, and preached once or more at Flushing, though I had the key of the church. All this was done with the direction of Mr. Aspinwall, who wants Newtown and Flushing set off from Jamaica and to be under the care of Mr. Treadwell; but the expenses of a growing family will not permit me to relinquish any part of my salary." In September, 1764, a satisfactory change in the method of serving the three churches in the parish was made. In 1766 Mr. Seabury accepted the rectorship of Westchester. A long vacancy ensued, which is thus explained in a letter to the Society by the Rev. Dr. Charles Inglis, assistant minister of Trinity Church, New York, written on November 27, 1768:

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“This mission has been vacant for some time past and has thereby considerably suffered, as the dissenters are generally active on such occasions to draw away the members of the church. Some differences which have subsisted between the congregations prevented their application to the Society for a missionary since Mr. Seabury’s removal. These differences, which were trifling in themselves and fomented chiefly by a few warm, imprudent men, I found no great difficulty in composing. Among the other clergy of this city I was invited to preach at Jamaica lately. The members of the three congregations attended, when I laid before them the ill effects and bad consequences of their divisions, and exhorted them to unite. This had so good an effect that they fixed on a day, the eighth instant, to meet in order to fall on the proper measures to procure a missionary. On being asked, I attended the meeting and preached to them again; and, afterwards, they made several Resolves, of which Mr. Bloomer will show you a copy.” [*Henry Onderdonk, Jr., Antiquities of the Parish Church, Jamaica, p. 66.*]

The Rev. Joshua Bloomer was chosen for the mission, and was ordained February 28, 1769, by the Rt. Rev. Dr. Terrick, Bishop of London. He arrived at New York in May, and soon after was settled at Jamaica. The times were full of turmoil, for he commenced his work in that period of suppressed excitement between the repeal of the Stamp Act and the actual breaking out of the Revolution in 1775. As Long Island remained essentially loyal to the Crown, although in Jamaica and other towns there were Committees of Correspondence and Sons of Liberty, he was only slightly disturbed in his work. At Newtown, early in 1776, he experienced the hostility of the patriots, who threatened violence should he read the prayers for the King and Royal Family. Consequently, with consent of the wardens and vestry, the church was closed for several weeks, but was reopened in 1777. Mr. Bloomer was a man who, adapting himself to circumstances, carried his parish safely through the peril of the Revolution without serious loss either of resources or communicants. He died at Jamaica, June 23, 1790, and was buried within the chancel of Grace Church. The Rev. William Hammell, a native of Hackensack, New Jersey, who had been made deacon January 27, 1790, by the Rt. Rev. Dr. Provoost and ordained priest on October 19, 1790, was called as rector. He worked with faithful diligence, but within five years his eyesight

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became impaired so that he could hardly read the service, and he was afflicted with paralysis. On August 17, 1795, Mr. Hammell resigned; his salary was to be paid to November 1, and a donation of one hundred dollars promised to him. The three vestries united in asking a pension for him from Trinity Church, New York, and one hundred pounds a year was granted. Mr. Hammell died in 1840. At a meeting held on October 22, 1795, the three parishes elected the Rev. Thomas Lambert Moore of Hempstead, who declined. Upon his suggestion, the Rev. Charles Seabury, a son of their former rector, then Bishop of Connecticut, was chosen January 15, 1796, but was obliged to return home to New London on the death of his father. On May 12, 1797, the Rev. Elisha Dunham Rattoone was called by the vestries of Grace Church, Jamaica, and St. George's, Flushing. He resigned in 1802. In 1803 Flushing united with St. James's Church, Newtown, in calling the Rev. Abraham Lynsen Clarke. He died December 31, 1810, at the parsonage of St. James's, Newtown. In 1809 the vestry of St. George's elected the Rev. Barzillai Bulkley as rector, Mr. Clarke continuing the services at Newtown. Mr. Bulkley died March 29, 1820. He was succeeded by the Rev. John Van Epps Thorne, who was instrumental in the erection of a new church. In 1826 the Rev. William A. Muhlenberg became rector, and opened the Flushing Institute, which grew to be one of the famous schools in the country; he afterward founded the Church of the Holy Communion, New York City. In 1829 the Rev. William Henry Lewis commenced here a long and fruitful ministry, during which he held the rectorship of the Church of the Holy Trinity, Brooklyn, and Christ Church, Watertown, Connecticut. Among his successors have been the Rev. Dr. John Murray Forbes, the Rev. Dr. Samuel Roosevelt Johnson, the Rev. Dr. Robert B. Van Kleeck, the Rev. Dr. Frederick J. Goodwin, and the Rev. George Burcker. In 1847 the Rev. John Carpenter Smith became rector. Here he spent more than fifty years, in which he saw Flushing grow to be a large and important part of the great metropolis. In 1854 a new Gothic church was built from designs of Messrs. Wills and Dudley, at a cost of thirty-two thousand two hundred and twenty-two dollars and eighty cents. It was consecrated by the Rt. Rev. Dr. Wainwright, Provisional Bishop of New York, June 11, 1854. A new chancel was added forty years later, in 1894, at a cost of twenty-nine thousand one hundred and fifty-two dollars and eighty-two cents.

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In 1897 Dr. Smith was made rector emeritus, and ended his useful life January 5, 1901, at the age of eighty-four. The rector in January, 1912, was the Rev. Henry D. Waller. In the American Church Almanac for 1912 there are recorded seven hundred and eighty communicants.

JOSEPH PILMORE

JOSEPH PILMORE was born at Tadmouth, Yorkshire, England, in 1734. Brought up a member of the Church of England, he was attracted by the preaching of John Wesley in the vicinity of his village. Acquaintance with the great preacher ripened into friendship, and Mr. Pilmore was given a position in the school founded by Mr. Wesley at Kingswood. Here he acquired an excellent knowledge of Latin, Greek, and Hebrew, as well as English literature. With other young men who completed the Kingswood course Mr. Pilmore was appointed an itinerant lay preacher by Mr. Wesley — “helpers in the work of calling sinners to repentance,” as he styled them. Mr. Pilmore journeyed through England, and his preaching attracted large numbers, not only among the labourers and miners, but among the gentry and nobility. So constant and uniform were the good effects of his work that he told friends, in speaking of his earlier years, that he trembled lest he had not the true spirit of the gospel, because his pathway was so smooth and difficulties did not arise. Often he said he watered the pommel of his saddle with tears, lest he himself might be a castaway. In the conference of the preachers with Mr. Wesley at Leeds in 1769, the need of the American colonies was fully discussed. According to the reports received, they were overrun with indifference or contempt for “pure religion and undefiled,” the standard of morals was low, and renovation of heart and life was essential to the great multitude of people. When the leader had finished his address he looked around and said: “Who will go over to America and plant the vine of the Gospel there?” Immediately several exclaimed, “I will go,” and Mr. Pilmore was one of those volunteers. When he reached this country he found the Methodists a feeble folk, despised for their extravagancies and ranting, but these adverse opinions did not discourage him. He travelled throughout the length and breadth of the Atlantic coast. The same heed was paid to his message here as in England; although he found many obstacles, abuse, and sometimes rough treatment, he went calmly on his appointed way. In a sketch of Mr. Pilmore, his friend and parishioner, the Rev. Richard D. Hall, gives this instance:

“Many were the hair-breadth escapes of life and limb, by field and flood, which he had in his various journeys; and not unfrequently was

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his life in jeopardy from the malignity and violence of his persecutors. One instance of exposure to serious bodily injury, but which he assured me redounded to the glory of God and much spiritual good, occurred in the city of Charleston, S. C. He could obtain no place to preach in but the theatre! And whilst he was earnestly engaged in his sermon, suddenly the table on which his Bible and Hymn Book lay, the chair he occupied, together with the Preacher himself, all disappeared from the stage, being let down through a trap door into the cellar! This was a contrivance of some of the 'baser sort' to turn the laugh upon the preacher, and, if possible, to neutralize his efforts to do good. Nothing daunted, however, he sprung upon the stage again, by the aid of the table, and, taking in his hands both the table and the chair, invited his audience to accompany him to an adjoining yard, adding pleasantly: 'Come on, my friends, we will, by the grace of God, defeat the Devil this time, and not be beat by him from our work;' and there in peace, he finished his discourse. The fruits of his labour, as he assured me, years after this occurrence, appeared in the conversion of many souls, the evidence of which was, from time to time, furnished to him. Vast crowds attended his ministry, wherever he appeared to deliver his Master's message. After his settlement in the Episcopal Church, individuals frequently made themselves known to him, as the fruit of his evangelical labours, from different parts of the country." [*Sprague's Annals*, vol. v, p. 267.]

His work was almost entirely suspended during the Revolution. When peace was declared Mr. Pilmore determined to remain in America. He perceived that the religious conditions had changed, and that the opportunity for the colonial Church to become in reality the American Church was very favourable. The Methodists were still members of the mother Church, in name at least, and Mr. Pilmore had no sympathy with those who derided her doctrines or worship, but desired to infuse into her services more animation and fervour. These views were not shared by his fellow-preachers, and especially Francis Asbury, who favoured a separate organization. When Mr. Pilmore learned that Connecticut had chosen a Bishop and that Dr. Seabury would be consecrated, he waited upon the Bishop and explained his views and desires, and then requested ordination. Bishop Seabury received him with great cordiality and said: "Mr. Pilmore, I have heard a good account of you, and I will ordain you with pleasure."

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The Bishop made this entry in his "Registry of Ordinations:"

"At a special Ordination held in St. Paul's Church in Wallingford on the 27th day of November, 1785.

"JOSEPH PILMORE, recommended by The Rev'd Mr. Charles Wesley of London, the Rev'd Mr. William Stringer of Barnet in England, the Rev'd Mr. John Bowden of Norwalk, Connect., & Joseph Gallo-way, Esqr., late of Pennsylvania, was admitted Deacon. And

"At a special Ordination held in the same Church on the 29th day of November, 1785, the above named

"JOSEPH PILMORE was ordered Priest." [*Reprint*, 1882, p. 4.]

Mr. Pilmore took charge of Trinity Church, Oxford, All Saints', Pequestan, known as Lower Dublin, and St. Thomas's, Whitemarsh. These parishes had previously been served by the Rev. Dr. William Smith, the provost of the College of Philadelphia. They were near the city where Mr. Pilmore had passed several years of his life. He kept house in the upper part of Second Street, near Poole's Bridge, Philadelphia, exercised a bountiful hospitality, and became very popular. It is said that he officiated at more than one hundred marriages a year. During the yellow fever epidemic in 1793 he often risked his own life in ministering to his people. From 1789 to 1794 he assisted the Rev. Dr. Magaw of St. Paul's Church, Philadelphia, every Sunday evening and at other times. When a new assistant for Trinity Parish was to be chosen, Mr. Pilmore's friends circulated a petition to have him called by the vestry. The petition was presented October 10, 1791, signed by William Post and one hundred and seventy-two other members of the parish, but negotiations were then pending with the Rev. John Bisset, an eloquent preacher and accomplished scholar from Scotland. It has been conjectured that the final decision between these two remarkable preachers was influenced by the attitude of Bishop Provoost and the vestry of Trinity Church toward Bishop Seabury. At last, after very sharp debates, the friends of each holding steadfastly to their candidate, Mr. Bisset was appointed October 1, 1792. The friends of Mr. Pilmore thereupon determined to build a church edifice for themselves, and to organize a new parish. It was incorporated April 3, 1793. The site chosen for the church was on the north side of Ann Street, between Nassau and William. The first wardens were William Newton and Jeremiah Wood, and Mr. Pilmore was called as rector. In the early years of his incumbency the church

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was crowded to the doors. The new parish was refused admission into the Convention, and its congregation regarded as schismatic for separating from the mother parish without its consent. At length a way out of the difficulty was found in 1802, when documents were signed by the warden and vestry relinquishing any claim upon the property of Trinity Church. It then received a partial endowment in lots and the loan of communion plate. In 1804, when Dr. Magaw was entirely incapacitated, Mr. Pilmore returned to Philadelphia as rector of St. Paul's Church. Of these days Mr. Hall says:

“During Dr. Pilmore's ministry in St. Paul's, he made a visit to Charleston, and there met with some old inhabitants who remembered his successful visit there prior to the Revolution; and he found the fruits of it still manifest. He also made excursions, at different times, to the churches in the vicinity of Philadelphia, where his labours were greatly blest. His annual visit to the Lazaretto, on Easter Tuesday, where he preached in a large upper room in the Custom House building, was a season of much blessing to the neighbourhood. His Monthly Communion seasons, and the holy-days at St. Paul's, were times of great refreshing from the presence of the Lord, and the manifestation of God's pardoning love to many souls; and he was especially animated and impressive on all the solemn and joyful festivals of the Church. Whit-Sunday, — ‘Holy Ghost day,’ as he called it, was especially signalized as a day for ingathering souls to Christ. Pious hearts were filled with the ‘joy of the Spirit;’ penitents were comforted; sinners awakened and converted; and great good, as in primitive days, was done in the name of the ascended Saviour. Such a large body of communicants, (above seven hundred,) and so knit together in the fellowship, and filled with the fruits, of the Spirit, it has never been my privilege to witness, or to know any where. His social meetings for prayer, in various parts of the city, were eminently useful, and blest to many, not only in the Episcopal Church, but out of it.

“I may add, as yet another fruit of Dr. Pilmore's labours, that several young men of the parish were called, by Divine grace, to the sacred ministry.” [*Sprague's Annals*, vol. v, p. 269.]

In 1821 Dr. Pilmore's bodily and mental power began to fail, and the Rev. Benjamin Allen was appointed his assistant, relieving him of nearly all his duties. Dr. Pilmore died July 24, 1823, in the ninety-

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first year of his age. In 1817 Joseph Pilmore received the degree of doctor in divinity from the University of Pennsylvania. He was married in 1790 to Mrs. Wood of Philadelphia, who died in 1809. They had one daughter, who died when five years old. His friend, the Rev. Dr. B. P. Welch, writes these recollections:

“In person he was of portly noble bearing, and he moved with an air of uncommon dignity. His countenance was at once highly intellectual and highly benignant; and his appearance altogether was unusually prepossessing. The two most remarkable characteristics of his preaching, as I remember it, were evangelical fervour and simplicity. As for the matter of his discourses, he never wandered far away from the Cross; he delighted to dwell upon the character and work of Christ, and the grace of the Holy Spirit, and he was especially at home on all topics connected immediately with experimental religion. He wrote his sermons, and whenever I heard him preach, his manuscript was always before him. He began not only by reading, but by reading very deliberately, and with little animation; but he would gradually wax warm, and you would see his eye begin to kindle, and the muscles of his face to move and expand, until at length his soul would be all on fire, and he would be rushing onward extemporaneously almost with the fury of a cataract. And the only use he would make of his manuscript in such cases would be to roll it up in his hand, and literally shake it at his audience. When he was in these excited moods, his gesture was abundant; but at other times,—I mean when he was reading from his manuscript,—I think he gestured very little. He had a sonorous and somewhat rotund voice, though not very musical. His enunciation was remarkably distinct, and every syllable and letter could be heard with ease. To me he appeared sometimes surpassingly eloquent, but I doubt not that it was his almost matchless unction that gave to his preaching its greatest power.” [*Sprague's Annals*, vol. v, p. 269.]

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[REPORT ON CHRIST CHURCH, NEW YORK, FROM JOSEPH PILMORE]

CHRIST CHURCH in the City of New York was built Anno Domini 1793. The chief promoters of it were M^r George Warner M^r George Dominick, M^r James Rivington, M^r Archibald Kirley, M^r William Post, M^r John Post M^r Benjamin Duglass with many others who contributed towards building the said Church.

On New Years Day Anno Domini 1794 It was publicly Dedicated to the Service of Almighty God by performing the Liturgy of the P. E. C. of America, & on the ninth of March following the Rev^d Joseph Pilmore took the Pastoral Charge of it, where he has statedly officiated to the present time. The Church has no Estate, possesses no Property but what arises from the Pew rents and the Voluntary Contributions of the Congregation.

Since the last Convention

Baptised Children and Adults	210
Marriages	65
Communicants, about	300

N.B. As the Communicants in *Cities* sometimes attend in One Church and sometimes in another, it is difficult to ascertain the exact number.

Funerals—Adults	16
Children	22
Total	<hr/> 38

For the Episcopate—

For the Missionaries—

JOS. PILMORE, *Rector*.

New York,
2 Oct: 1804

HOBART CORRESPONDENCE

[MEMORIAL FROM CHRIST CHURCH, 1801]

To the Convention of the Protestant Episcopal Church in the State of New York.

THE Memorial of the Corporation of Christ Church in the City of New York Humbly sheweth.

Whereas the Episcopal Congregation of Christ Church in the City of New York has been subjected to many inconveniences in consequence of its peculiar situation, especially in matters relating to the Parochial Duty in the said Congregation, which has long been too much for any one Minister. but, owing to certain regulations which took place in the State Convention of the Church some years ago, they have been deprived of all the assistance which they might otherwise have received from regular Ministers of the Protestant Episcopal Church. And, being decidedly fixed in their Principles of and Attachment to the Episcopal Priesthood, under which they have most of them had the happiness to be Educated, they have never—no not in a single instance applied to any other Denomination for help, but have quietly submitted to the difficulties they were under for more than seven years, during which time, they have, by their uniform conduct and behaviour, fully evinced to all men, the sincerity of their Profession as Episcopalians, conscious of the purity of their motives, they have always entertained a pleasing hope that a Church, so long renowned for its candour and benevolences, would one day acknowledge them as Children, and re-admit them to those Spiritual Priviledges they had formerly enjoyed as their Inheritance and allow them to share in her Government, equally with all the rest of her Members.

And whereas they are unwilling to repeat any thing which

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might be an occasion of pain or to omit any acknowledgement which can be made consistent with truth and the honor of Religion they find themselves at liberty to declare that they never have and that they never will entertain the most distant Idea of interfering with the Parochial Government of Trinity Church, or of claiming any part of the Property of the said Church, or any other; but only to enjoy the right of a district Parish, to call their own Minister, appoint their own Officers and regulate all the temporal concerns of their own Church: they have always intended to preserve the unity and promote the interest of the Protestant Episcopal Church: they have explicitly and officially, declared their agreement with the said Church in Doctrine, Discipline, Sacraments, and worship: they have humbled themselves to her Constituted Authorities for any error they might have committed for want of better information, or any step they might have hastily taken through their zeal in the Business: and they do now Promise in the most unequivocal manner to submit to her Authority and conform to her Government when placed on the same ground as the other Episcopal Churches in the Diocese of New York now are: in order to which your Memorialists humbly solicit your friendly Consideration.

By Order of the Board

ANTHONY NORROWAY

Clk to the Corp^s.

Extract from the Minutes.

[DRAFT OF RESOLUTIONS CONCERNING CHRIST CHURCH, 1801]

RESOLVED. That those persons belonging to the congregation of Christ church who wilfully & in opposition to the Rector & Vestry of Trinity church separated

HOBART CORRESPONDENCE

themselves from the same, were guilty of a highly censurable act.

Resolved. That the Rev^d Joseph Pilmore by countenancing the said persons in their separation was partaker of their offence.

Resolved. That the Rev^d Joseph Pilmore by officiating within the parish or parochial cure of the Rector of Trinity church without his express permission has violated one of the canons of the church.

And whereas, the said minister & people for these offences have been justly excluded from the communion of the Bishop & church in this state, but during the time of their exclusion have expressed their sorrow for the conduct that produced it, have demeaned themselves with regularity & order, & used the liturgy & worship of this church, & now by their memorial presented to this convention do pray to be received into communion.

Therefore Resolved, that in order to secure the authority & discipline of the church the following written acknowledgements be required from them.

Acknowledgement from the Vestry. viz,

We the Wardens & Vestry of Christ Church in the city of New-York, in behalf of those persons who separated themselves from the Rector & Vestry of Trinity church, do hereby acknowledge that in this case they acted with precipitation, & without regard to the peace & unity of the Church,—& we do hereby in the name of the said congregation declare our determination to submit to the constitution, canons, & discipline of the Protestant Episcopal church if the Bishop & convention should think proper to receive us into communion.

Signed.

JOSEPH PILMORE

Acknowledgement from the Rev^d Joseph Pilmore.

I do hereby acknowledge that in countenancing those persons who separated from the Rector & Vestry of Trinity church, I acted with precipitancy & without regard to the peace & unity of the church, & that by officiating within the parochial cure of the Rector of Trinity Church without his permission I violated one of the canons of the church. And I do hereby declare that I will submit to the constitution, canons, & discipline of the Protestant Episcopal Church if the Bishop & convention should think proper to receive me into communion.

Signed.

Resolved. That on signing the above acknowledgements & giving satisfactory security to the Vestry of Trinity Church, that they will not interfere in the temporal concerns nor claim any of the property of that Church, the said minister & congregation be admitted to the communion of the Bishop & this Convention.

ANNOTATIONS

George Warner.

Mr. Warner came from England to New York when a very young man. In 1771 he was appointed a city measurer of grain. He entered into partnership with his brother Richard as a sail and rigging maker. Their loft was in William Street, near John, and the earliest Methodist services are said to have been held there by Philip Embury and Captain Webb, before the building of the John Street Chapel. The business became very extensive, and larger quarters were found at No. 90 Wall Street. Mr. Warner had known and admired Mr. Pilmore when he was a Methodist preacher, and when the movement for a new parish in the city was made, he offered lots upon which to build the church on the north side of Ann Street, as well as a large subscription in

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money, and was for some years a strong and generous friend of Christ Church.

When St. Stephen's Church was built in 1805 Mr. Warner subscribed generously, and subsequently became a member of that parish, serving as warden and representing St. Stephen's in the Diocesan Convention. He was especially active during the rectorship of Dr. Richard Channing Moore, from 1809 to 1814. The Rev. Newton Perkins, in his "History of St. Stephen's Parish," says on page 48:

"A review of Dr. Moore's ministry in St. Stephen's would not be complete without reference to Mr. George Warner, a faithful layman, and a zealous Christian gentleman, who was an earnest supporter of the rector in all his pastoral work. Of him Dr. Moore writes:

"For five years he was my affectionate companion and kind parishioner. I have always thought that much of the success which attended my labours at St. Stephen's was owing to the efforts of my departed friend. We would walk from one end of the city to the other, visiting the sick, praying with the afflicted, and exhorting those in health to seek the Lord, and never did I hear him say he was fatigued. When indisposed myself, and under these circumstances incapable of visiting the children of sorrow, I would send the applicant to George Warner, and satisfy myself that the object would be as fully answered as if I had attended in person."

"Mr. Warner was a man of fortune and was highly esteemed for his integrity, and held high offices in the city and the state. He devoted his wealth and influence and personal labours to the cause of piety and the Church, and was fond of extemporaneous prayer in social meetings, which he was always eager to conduct. He was a constant visitor among the sick and afflicted, and as a layman he was self-denying, benevolent, and burning with zeal; so that the rector believed that he had more assistance from him in his parish work, than would have resulted from a curate or an assistant minister."

George Warner was a public-spirited citizen, and represented the city of New York in the legislature for several successive terms. He died in 1825. He married Magdalen Waldegrave, a descendant of the Earls of Waldegrave. Their son George J. was prominent in city politics and a sachem of Tammany Hall, and did much for city improvements. His son, Effingham H. Warner, was the chief founder of the Butchers' and Drovers' Bank, president of the Bowery Insur-

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ance Company, and senior member of the drug firm of Warner, Prall and Ray.

A tablet in St. Paul's Chapel bears the following inscription :

"THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE."

THIS TABLET

RECORDS THE MEMORY OF

GEORGE WARNER

WHO DIED 4TH JAN^Y 1825. AGED 74 YEARS.

PRAYER AND PRAISE WAS THE DELIGHT OF HIS SOUL

AND LIKE ENOCH "HE WALKED WITH GOD."

SO PURE SO BRIGHT DID HIS EXAMPLE SHINE

IT SPOKE RELIGION GLORIOUS AND DIVINE,

HIS FAITH AND WORKS THIS STONE CAN NEVER TELL

BUT IN MEMORY SPEAKS HIS PRAISE AND SPEAKS IT WELL.

George Dominick.

Mr. Dominick was a large lumber merchant. His place of business was No. 157 Chatham Street. He was a vestryman of Trinity Church from 1787 to 1792.

James Rivington.

Mr. Rivington was born in London about 1724, and became a book-seller in his native city. He prospered, but lost his earnings upon the race course at New Market, whereupon he determined to emigrate, and came to New York in 1760. He opened a bookstore and printing-office on Hanover Square, which he continued for three years, when he removed to Philadelphia, where he engaged in the same business. Upon his return to New York City he commenced the publication, at his "free and uninfluenced press," of "The New York Gazetteer or Connecticut, New Jersey, Hudson River and Quebec Weekly Advertiser." It was an able and a firm supporter of the British Crown and its measures for the reduction of the colonies to obedience. For some of the utterances of the "Gazetteer" in 1775 Captain Isaac Sears and the Sons of Liberty wrecked his printing-office and confiscated the type, which was made into bullets. The affair was investigated by the Provincial Congress and then referred to the Continental Congress. While the subject was under consideration Mr. Rivington sent a re-

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monstrance, in which he declared that he had always meant honestly and openly to do his duty as a servant of the public. The matter was not pursued further. In 1777 Mr. Rivington returned from England to his ruined home and resumed the publication of the paper. He had been made King's printer for New York. The name of the paper was changed to the "New York Loyal Gazette," and on December 13, 1777, appeared as the "Royal Gazette." So biased were its reports of battles and public events that it was known by the patriots as the "lying Gazette." The editor was the subject of much abuse and satire by the wits and poets on the American side. Philip Freneau, the poet, addressed several poems to him. One called "The Last Will and Testament of James Rivington" closes with these lines:

*"Provided however, and nevertheless,
That whatever estate I enjoy and possess
At the time of my death, if it be not then sold,
Shall remain to the Tories to have and to hold."*

When the royal cause seemed waning in 1782 he became a spy for Washington, sending his messages on thin paper enclosed in the covers of books by unsuspecting agents into the American camp. He remained in New York City, where he died July 3, 1802. A son, Lieutenant John Rivington of the Eighty-third Regiment, died in England in 1809.

In the "New York Gazette and General Advertiser" of Monday, July 1, 1802, appeared the following notice:

"Died suddenly yesterday morning in the 78th year of his age, Mr. James Rivington an old and truly respectable inhabitant of this city, a native of Great Britain, but many years an eminent printer and bookseller in New York. As a man of letters he was exceeded by few. His uniform and gentlemanly deportment, through life, endeared him, in a very eminent degree, to all with whom he was acquainted. An affectionate daughter and five sons are by this divine stroke, separated from an invaluable parent."

Archibald Kirley.

Mr. Kirley lived at No. 27 Cherry Street.

William Post.

William Post was a member of a firm dealing in paints and oils.

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John Post.

John Post lived at No. 73 Broad Street.

Benjamin Douglas.

Mr. Douglas was a dry-goods merchant, with a store at No. 66 James Street.

Christ Church, New York City.

After the resignation of Dr. Pilmore in 1804, the Rev. Thomas Lyell, who also had been a Methodist preacher, was elected as rector. He sustained the reputation for stirring and eloquent sermons which Christ Church had acquired, and the church was thronged at every service. In 1821 the vestry determined to remove further up town, as there were three other churches very near,—Trinity, St. Paul's Chapel, and Grace. The site chosen was on Anthony Street (now Worth), west of Broadway. It had been occupied by the Anthony Street Theatre, then by a circus troupe, and temporarily by the company of the Park Theatre after a fire, until a new building was completed. The property was purchased by the vestry in January, 1822, and a church of gray stone, with brown stone trimmings, built, which was consecrated by Bishop Hobart, March 29, 1823. Dr. Lyell made the parish strong both in numbers and influence, but some members of Christ Church were opposed to removal and purchased the old building, and chose the Rev. John Sellon, the son of a brilliant English lawyer, Serjeant Sellon of London, as rector. They claimed to be the original parish, but sought recognition in vain from the Convention of the Diocese. Soon after the resignation of Mr. Sellon, about 1827, the congregation disbanded, the church was sold to the Roman Catholics, and destroyed by fire in 1834. Christ Church, on Anthony Street, served the parish for twenty-four years. It was a great blow to the parish when the church was burned July 30, 1847. It evidently shortened and saddened the life of Dr. Lyell, who died March 4, 1848. After consultation with the Bishop and influential friends among the clergy, the vestry determined to follow the upward trend of population, and held services temporarily in the chapel of the University of New York, on Washington Square. The Rev. Charles Henry Halsey, who had been made deacon by the Rt. Rev. Dr. George W. Doane of New Jersey, July 6, 1838, and had been assistant in St. Thomas's Church, New York, and rector of

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St. Paul's Church, Sing Sing, was elected rector. In 1854 a church and rectory were built on West Eighteenth Street near Fifth Avenue. Mr. Halsey died suddenly in May, 1855, from the effect of a fall from a building in process of erection on Seventeenth Street opposite Union Square. In July, 1858, the property was exchanged for the brown stone church on Fifth Avenue and the corner of Thirty-fifth Street, which had been erected by a Baptist Society. In July, 1859, the property on Eighteenth Street was purchased by the Rev. Dr. Thomas H. Gallaudet for St. Ann's Church for Deaf Mutes. Mr. Halsey's successors have been Frederick S. Wiley; Ferdinand C. Ewer, afterward the founder of St. Ignatius's Church, whose sermons on "The Failure of Protestantism" were delivered in Christ Church in 1868; Hugh Miller Thompson, afterward Bishop of Mississippi; Jacob Shaw Shipman, who declined the Episcopate of Fond du Lac, whose rectorship extended over a period of twenty-four years, when in 1901 he was made rector emeritus, and died February 23, 1905, in his seventy-fourth year. In 1885 the rector and vestry decided that a removal was absolutely necessary, and June 6, 1886, lots were purchased on the corner of Broadway and Seventy-first Street. Plans for a church of Romanesque architecture of brick and stone were adopted, and the edifice commenced in 1889. It was completed and occupied May 18, 1890. An apse was added in 1892, and in the same year a rectory was built on Seventy-first Street. In 1903 the Rev. George Alexander Strong of Quincy, Massachusetts, was elected rector, and was in office in January, 1912. As recorded in the American Church Almanac for 1912 there were five hundred and eighty communicants.

Memorial from Christ Church, 1801.

The wardens and vestrymen of Christ Church presented the above memorial to the Convention of the Diocese of New York at its session September 4, 1801. In the Diocesan Journal for 1801 it is recorded that:

"After discussion, on motion of the Rev. Mr. Hobart,

"Resolved, That this Convention cannot with propriety act upon the memorial from the Corporation of Christ Church while the Church is destitute of a Bishop."

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Anthony Norrøway.

Mr. Norrøway lived in the Bowery, near the present Prince Street. In 1806 the house was numbered 221. In 1812 the number was changed to 233. In that year Dr. Robert Johnston, who was a physician and druggist, occupied a portion of it. In 1814 Mr. Norrøway removed to No. 93 Greenwich Street. He died about 1816.

Christ Church Resolutions, 1801.

The draft of these resolutions is entirely in the handwriting of Mr. Hobart. The resolutions were offered by him at the Diocesan Convention of 1802. It is evident that they were not adopted, but formed the basis of the action taken under a resolution of Mr. Hobart providing that when the rector and vestry of Christ Church made suitable acknowledgement of their fault to the Bishop, the rector and parish should be admitted and the name of Mr. Pilmore placed on the Clergy List. The name of Joseph Pilmore is enrolled in the Journal for 1802, and in the list of parishes the names of George Warner and George Dominick are recorded as delegates for Christ Church.

PIERRE ANTOINE SAMUEL ALBERT

PIERRE ANTOINE SAMUEL ALBERT was born at Lausanne, Switzerland, in 1766. He took high honours at the University of Lausanne. Upon his ordination as a minister of the Reformed Protestant Church he was assigned to a parish near the city, and became an eloquent preacher. When the Rev. Louis J. Duby, in 1776, determined that personal matters required him to return to Geneva, the trustees of the French Church in New York City requested that with Professor Levade, who had declined their call, he would select a pastor for them, and M. Albert was chosen. Professor Levade, in a letter to Frederic Bassett, says of him :

“He has manifested on all occasions a great zeal for the holy vocation which he professes, a wise attachment for the pure doctrine of the Gospel, great purity of character and a conduct proper to conciliate him the esteem and attachment of all those who have been called to live with him or near him.”

The new pastor arrived in the summer of 1797. The revenue of the Church had been steadily decreasing, and many of the younger people had sought other places of worship. The trustees saw no practicable method to increase the income unless they accepted the conditions under which Elias Desbrosses, for many years a warden of Trinity Church, who, dying in 1778, had left in trust to the Corporation of Trinity Church the sum of one thousand pounds. The income was to be used for “the support of a Clergyman who should minister in the French language according to the Liturgy of the Church of England as by law established.” It was also provided that “in case any considerable time should elapse before it was possible to organize such a French congregation, then the interest arising from the sum bequeathed was to be added to the principal.” Measures had been taken by Trinity Church to divest itself of the trust in 1791. In January, 1797, Richard Harison reported to the vestry that the chancellor had directed “the Trust monies should be accounted for and placed at interest upon real security under the Direction of one of the Masters of the Court.” In July, 1798, the principal and interest was one thousand eight hundred and fifty-eight pounds, eight shillings, and eleven pence. In 1802 the income of the French Church had been reduced to five hundred and twelve dollars and fifty cents. On September 30, 1802,

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the trustees met to debate the matter. Sigismund Hugget was the president and John G. Tardy was secretary. The other members were John Pintard, Stephen Richard, Peter La Court, and Thomas Hammersley. After discussion they resolved to adopt the liturgy of the American Church, considering that the doctrines they professed were in accord with its principles. At a meeting held by them October 6, 1802, a letter was read from M. Albert in which he said: "As to your determination concerning the Anglican liturgy, I can see nothing in the way of its adoption by us, since the religion is the same, differing I believe only in ceremonies. It would nevertheless, be well to know exactly the conditions on which the English would consent to let us have the legacy bequeathed to us; for if they are onerous or tend to deprive us of our independence, I could not subscribe. If, on the contrary, it is only a question of the simple adoption, I unite with you, gentlemen, in adopting it, and I do so all the more willingly as I am convinced that that is perhaps the only means we have to at last draw our congregation out of the state of nullity where it is at present. As to the latter purpose, I am, likewise, fully disposed to concur with you in the execution of a plan which can only turn out to the advantage of all." [*Collections, Huguenot Society, vol. i, p. lxxviii.*]

The trustees appointed John Pintard and Thomas Hammersley a committee "to take all measures not inconsistent with the independency of the Church," and on October 24, 1802, a public meeting, which had been announced on two previous Sundays, was held after the morning service, in which the action taken by the trustees was announced and explained. It was then unanimously approved by the congregation. Consultations were held with Bishop Moore and prominent clergymen upon the details of the matter. The translation of the English Book of Common Prayer used in the French churches in London, Jersey, and Guernsey was revised in accordance with the changes in the American book, most probably by M. Albert. The minutes of the vestry show that Mr. Pintard was instructed to see the book through the press, and an edition in octavo form was printed by Robert Wilson, New York City.

When the Prayer Book in French had been approved, application was made to the Bishop for the consecration of the church. This service was held on Monday of Whitsun-week, May 30, 1803. The Rev. John Ireland read morning prayer in French; the sermon was

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by the Rev. John Henry Hobart. The record does not state whether it was in French. The name given was L'Eglise du St. Esprit. M. Albert and Edmund Drienan Barry were made deacons by Bishop Moore in that church, May 31, 1803. Upon Trinity Sunday, June 5, the Prayer Book was used for the first time. Mr. Barry became assistant, with the special duty of holding an afternoon service in English. M. Albert was ordained priest by Bishop Moore on the feast of St. John Baptist, June 24, 1803. He died in 1806. In "The Churchman's Magazine" for July, 1806, volume iii, page 279, is the following notice:

"DIED, at New-York, on Saturday the 12th instant, in the 41st year of his age, the Rev. *Pierre Antoine Albert*, Rector of the French Protestant Episcopal Church Du St. Esprit. His remains, (attended by his faithful and affectionate flock, and by some of the principal Clergy, of different denominations,) were interred, on Sunday evening, in his own Church, at the foot of that pulpit, from which he had so frequently edified and charmed his hearers by his persuasive eloquence. The pall was supported by his reverend brethren of the Episcopal Clergy, and the funeral rites were performed, with impressive solemnity, by the Right Rev. Bishop Moore. A pathetic and appropriate discourse had been previously delivered after morning service, to his congregation, by the Rev. Edmund D. Barry, his assistant minister, from Heb. xiii. 7.

"Mr. Albert was a descendant of a highly respectable family in Lausanne, in Switzerland. He received about ten years ago, a pastoral call, to take charge of the French Protestant Church, founded in New-York, by the persecuted Hugonots, after the revocation of the edict of Nantes. He was an accomplished gentleman, an erudite scholar, a profound theologian, and a most elegant and exemplary preacher. A stranger in a strange land, of unobtrusive manners, insuperable modesty, he led a very retired life. His merits however, which could not be concealed, were justly appreciated by his congregation, by whom, and by all who had the pleasure of being acquainted with him, he was eminently esteemed, and sincerely beloved. His extreme sufferings, during four weeks illness, were mitigated by the kind attentions of affectionate friends, who never intermitted their duties, nor forsook his couch, and whose tender solicitude, which he gratefully acknowledged, soothed his last agonies."

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The Editor is indebted, under date of February 23, 1912, for the following particulars from the Rev. A. V. Wittmeyer, rector of L'Eglise du St. Esprit:

"I beg to say that about thirty years ago I found in a vault in St. Mark's Cemetery a Coffin plate bearing the name, etc., of Albert. Upon inquiry I learned that this Church, on selling its property in Pine St., purchased the vault in question for the reinterment of the unclaimed bodies buried in the Pine St. Cemetery. It is very likely, therefore, that the remains of Mr. Albert were reinterred there."

[REPORT ON L'EGLISE DU ST. ESPRIT, NEW YORK
FROM PIERRE ANTOINE ALBERT]

THE French Church Du St Esprit in the City New-York was united to the Prot: Episc: Church & consecrated the 30 May 1803 by the Rt R^d D^r Moore. The number of male Members is now 66. The number of baptisms has been 3. Marriages none: funerals none: Communicants about 12. The Congregation is increasing.

P. ANT: ALBERT *Rector*.

New-York 2nd October 1804.

Information in regard to English service.

The service is performed in French every Sunday morning, & in English every afternoon by the Rev^d E. Barry, assistant. It is contemplated to perform a third service in French every Sunday evening.

ANNOTATIONS

Benjamin Moore.

For sketch of Bishop Moore see Volume II, page 230.

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Edmund Drienan Barry.

See sketch which precedes his letter of September 16, 1805.

L'Eglise du St. Esprit.

Among the earliest emigrants to New Amsterdam were families of Walloons, who were French Protestants settled in the Low Countries. They were soon followed by many Huguenot families. The Rev. Jonas Michaelius, in his letter to the Rev. Adrian Smoutius, dated from "the Island of Manhatas in New Netherland the 11th day of August, Anno 1628," mentions the French and Walloons then in the colony as forming part of the Dutch congregation on ordinary Sundays. He did not consider it advisable to have a special service for them every Sunday, as they were comparatively few. But he proceeds to say, "Nevertheless the Lord's Supper was administered to them in the French language, and according to the French mode, with a discourse preceding, which I had before me in writing, as I could not trust myself extemporaneously." It is possible that the successors of the first minister followed his good example. There is no record of any separate French congregation until after 1673, although services were held previously by the Rev. Caspar Carpentier and the Rev. Michael Zyperus, Huguenot ministers in the colony on the Delaware, from 1660 to 1673. The organization of 1673 included the Huguenots of Harlem and towns near New York as well as those in New Amsterdam. The name of the minister is supposed to have been Ezechiel Carré. It endured for only a few years. In 1679 the Labadist missionaries, Jasper Dankers and Peter Sluyter, visited New York, but no French Church is mentioned by them. In 1682, under the Rev. Pierre Daillé, whose words and example cheered and invigorated his brethren, a Church was organized, of which he became the first pastor. The services were held in the Dutch Church of St. Nicholas within the Fort. Upon the revocation of the Edict of Nantes in 1685 the number of Huguenots in the colony was very largely increased. There were two hundred families in the city of New York in 1689. The Rev. Pierre Peiret, who arrived in 1687, gathered some of the recent refugees and his special friends into a Church under the name "L'Eglise des Refugiés Français à la Nouvelle Yorke." A small edifice was built by them on Marketfield Street. In 1692 a gallery was added. It would then seat nearly four hundred persons. The

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necessity for two French congregations was not apparent, and in 1692 the congregation of M. Daillé united with that of M. Peiret, the senior pastor giving full charge of the congregation to his junior, and becoming a travelling overseer of the country congregations. In 1703 the building in Marketfield Street was sold under the authorization of an act of the Assembly. On July 9, 1704, Governor Cornbury laid the corner-stone of a new and larger church in Pine Street near the present Nassau Street. The church was finished toward the end of the same year. M. Peiret died September 1, 1704, and was buried in Trinity Church-yard. Among his successors was the Rev. Louis Rou, whose pastorate was extended over nearly forty years. While the services were well maintained, there were many of the congregation who conformed from time to time to the Church of England, among them Elias Neau, Elias Desbrosses, Pierre Jay, Etienne de Lancey, and others who were influential in Church and State.

During the Revolution the church was used as a store-house for the ordnance department of the British army under General Patterson. The congregation was widely scattered, and did not resume regular services until the arrival from Geneva in 1795 of the Rev. J. Louis Duby, who by his tact and energy gave the people of the parish new hope and courage. The church building was practically a ruin. Funds were raised for its renovation, and it was strongly rebuilt. Under Mr. Duby's auspices there was held January 26, 1796, an election of trustees, and the reorganization in accordance with the Act of 1784 was effected. The name chosen was "Trustees of Reformed Protestant French Church in the city of New York." The first trustees were Frederic Basset, president, Jean Van den Brock, secretary, François Basset, Renée Jean Aymar, Jean Logiar, and Jacques Blanchard. In the sketch of the Rev. M. Albert, page 276, the circumstances under which pastor and people conformed to the American Church have been detailed. In July, 1803, the members of the parish addressed the vestry of Trinity Church, stating the election of M. Albert as rector and the conformity to the Book of Common Prayer, and requesting the payment of the legacy of Elias Desbrosses, as the condition on which it was bequeathed had been fulfilled. The vestry replied that the legacy had been placed at interest under the direction of the court of chancery. It would require an order of that court to transfer the fund. As the process would be a long one, the vestry sent a donation of one

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hundred pounds each to M. Albert and Mr. Barry. On May 14, 1804, the parish elected as wardens and vestrymen Sigismund Hugget, Richard Harison, John Pintard, Thomas Hammersley, Stephen Richard, John G. Tardy, Dr. John Kemp, Jacob Schiefflin, John B. Prevost, and Thomas Randall. Richard Harison and John King were chosen delegates to the Convention of the diocese. During the session of 1804 l'Eglise du St. Esprit was admitted into union with the Convention. Upon the death of M. Albert, in 1806, Mr. Barry continued the services. The vestry of Trinity Church took this action on May 8, 1806 :

"A letter from the Rector and Church Wardens of St. Stephen's Church in the Bowery was read and thereupon and upon considering the state of the Church du Saint Esprit resolved that Property to the amount of ten thousand dollars be transferred to each of those Churches, and that the Committee of Leases designate the proper Lots to be so transferred." [*MS. Records of Trinity Church, vol. ii, p. 162.*]

In 1816 the Rev. Henry L. P. Peneveyre became rector. He was made deacon by Bishop Hobart, December 8, 1815. He was born in Switzerland, and was a man of profound scholarship.

On March 13, 1820, the following adjustment of the funds of the parish was made: "The Comptroller informs the Board that the Vestry of the French Church du Saint Esprit were desirous that all the money arising from the debt of Philip J. Livingston should remain in the hands of the Corporation together with such additional sum to be advanced by them as should make up in the whole Ten Thousand Dollars. It was thereupon resolved that the said sum be retained accordingly and that the Bond of this Corporation be given for the payment of Interest thereon at the rate of seven per cent per annum." [*MS. Records of Trinity Church, vol. ii, p. 347.*]

In 1825 M. Peneveyre returned to his native land, and M. Antoine Verren, who had studied theology in France, came over at the request of the vestry in 1826 with the expectation of being immediately ordained. Under the canon then in force he could only act as lay reader for two years. He was made deacon by Bishop Hobart, October 1, 1828, and priest soon after. M. Verren proved to be an acceptable and capable parish priest. In 1834 the church in Pine Street was sold for fifty thousand dollars. A new church of classic architecture, with a dome, was built of Sing Sing marble on the corner of Franklin and Church

PIERRE ANTOINE SAMUEL ALBERT

Streets. Its dimensions were one hundred feet long, fifty feet wide, and fifty feet in height. The church was badly damaged September 23, 1839, by the burning of Palmo's Opera House, which adjoined it. It was repaired, but the dome was not restored. In 1863 the vestry purchased a plot of ground on West Twenty-second Street near Fifth Avenue, upon which a Gothic church of Nova Scotia stone was built, one hundred feet long and sixty feet wide, with a tower and spire one hundred and fifty feet high. The Rev. Dr. Verren departed this life March 17, 1874, in the forty-sixth year of his rectorship. The Rev. Louis Pons succeeded him in 1875, and resigned in 1878. The Rev. Alfred Victor Wittmeyer was elected rector in 1879, and was in office in January, 1912. During his rectorship the church on Twenty-second Street was sold, and a plot of ground purchased on Twenty-seventh Street near Fourth Avenue, upon which there was erected, in 1900, a group of buildings with a French Gothic façade, combining a church, a nursery, parish house, and sexton's rooms. As recorded in the American Church Almanac for 1912, there are one hundred and forty-eight communicants.

JOHN G. TARDY

JOHN G. TARDY was a native of Switzerland. While young he entered the counting-house of Burrell Carnes, the American consul at Nantes, and afterward established a commercial house in Haiti, where he was very prosperous, for several years having a large share of the American business. Walter Barrett, in his "Old Merchants of New York," volume ii, page 143, speaks of the peril he was under during the insurrection of Toussaint L'Ouverture in 1798 :

"He sent his wife and two children, and five negro servants, with nothing on but their night-clothes, on board an American schooner lying off the 'Cape.' They had no time to take anything else. He returned to the city to fight the negroes, remained the whole night, and only when the town was in flames did he come on board, and the vessel sailed for New York. He, however, knew many persons in this city—merchants whom he had done business with—and they took him by the hand. Among them was Gurdon S. Mumford, who then lived at 37 William street. This was about 1797. Mr. Mumford went on board the vessel when she arrived in the harbor, and took the Tardy party on shore, and procured for them a house at 41 Beaver street."

Mr. Tardy soon established himself in business, with a store and house at No. 53 Gold Street, formed profitable connections with French merchants at Bordeaux and in the West Indies, and became known as one of the richest merchants in the city. During the War of 1812 he entered into partnership with M. Majastre and largely extended his operations. He met with reverses, and from 1823 to his death in 1831, was clerk of the marine court. His son, John A. Tardy, was the confidential clerk and afterward partner of the eminent firm of Bouchaud and Thébaud. A grandson, Captain John A. Tardy, served with distinction in the Civil War.

JOHN G. TARDY

[CERTIFICATE OF ELECTION OF LAY DELEGATES FROM L'EGLISE DU
ST. ESPRIT, FROM JOHN G. TARDY]

New York Monday 1st October 1804

AT a meeting of the Rector Church-Wardens & Vestry
of the French church Du St Esprit
Present

Rev^d M^r Albert *Rector*

M^r R. Harrison }
M^r S. Hugget } *Church-Wardens*

Doct^r Kemp. }
M^r Randall }
M^r Hammersley } *Vestry*
M^r Pintard }

The object of this meeting being to choose two lay representatives to represent with the Rector this Congregation in the Convention of the Protestant Episcopal Church in the State of Newyork which is to meet in this City.

Whereupon M^r R. Harrison &

Doct^r Kemp were duly chosen

JOHN G. TARDY

[L.S.]

Sec^{ly}

ANNOTATIONS

Richard Harison.

For notice see Volume III, page 158.

Sigismund Hugget.

Mr. Hugget was a wine merchant, with a house and store at No. 144 Murray Street. He had been for many years a member, an official, and a generous supporter of the French Church.

HOBART CORRESPONDENCE

A tablet to the memory of Mr. Hugget's wife is on the wall of St. Paul's Chapel. It bears this inscription:

"Sub hoc marmore positae sunt exuviae ELEONORAE, uxoris Sigismundi Hugget de Nova Eboracensi, armigeri, natae Lincolnensi urbis Magnae Britanniae, cujus si indefessam in Deum pietatem, immotam in amicos fidem, amorem ad maritum illibatum, si in aequales comitatem, in egenos liberalitatem, in omnes spectes benevolentiam, vix aetas haec parem habuit, superiorem nulla. Obiit, 3 men. Decem. 1794, ætatis 57." [*Alden's Collection of American Epitaphs*, vol. iv, p. 200.]

John Kemp.

Dr. Kemp was born in the eastern part of Scotland, April 10, 1763. He graduated from the University of Aberdeen in 1781. In 1783 he was made a member of the Royal Society of Edinburgh. He came to Virginia in 1783, where he taught for two years. In 1785 he was appointed a tutor in Columbia College. In 1786 he was made professor of mathematics, to which was added in 1795 the subject of geography. The title of the chair was changed in 1799 to the professorship of mathematics and natural history. Dr. Kemp served with marked success until his death, November 15, 1812. He was the friend and companion of De Witt Clinton, Gouverneur Morris, Robert Fulton, and others interested in the development of the resources of the State of New York. In 1810 he went over the route of the proposed Erie Canal, and reported favourably upon its feasibility. His old pupil, Dr. John W. Francis, says of him: "Dr. Kemp, a strong mathematician, ably filled several departments of science; impulsive and domineering in his nature, there were moments in him when a latent benevolence towards the student quickened itself, and he may be pronounced to have been an effective teacher. . . . Kemp was clever in his assigned duties but had little ambition to tract beyond it." [*Old New York, by Francis*, p. 33.]

A tablet to Dr. Kemp's memory was placed upon the walls of the second Trinity Church. It is now in the south vestry room of the present edifice. The inscription is as follows:

"M. S. JOANNIS KEMP, LL.D. Aberdoniensis; qui, per annos abhinc septem et viginti, mathematicam et physicam in collegio Columbiano Neo-Eboracensi, magna sua laude, professus est; sed studiorum

JOHN G. TARDY

labore confectus, ac hydrope tandem oppressus, e vivis excessit, decimo septimo kal. Decembris, annoque salutis 1812mo. Ætatis vero quinquagesimo. In gratam praeceptoris atque amici memoriam, tabelam hancce Societas Columbiana Peithologiana ponendam curavit.”
[*Alden's Collection of American Epitaphs*, vol. iv, p. 259.]

Thomas Randall.

Captain Randall was a merchant of large experience and great wealth, and was the senior member of the firm of Randall, Son and Stewart, whose warehouses were at No. 10 Hanover Square. He lived in a handsome house at No. 28 White Hall, and was an original director in the Bank of New York, chartered in 1786, and a vestryman of Trinity Church from 1785 to 1791.

Thomas Hammersley.

Mr. Hammersley was a son of Andrew Hammersley, who was a large ironmonger and dry goods merchant for twenty-five years at No. 46 Hanover Square, and a vestryman of Trinity Church from 1787 to 1807. In 1801 his sons, Louis C. and Thomas, formed a partnership, occupying their father's old store after his removal to 25 Courtland Street. Early in the nineteenth century the number was changed to 109 Pearl Street. Thomas Hammersley lived at No. 97 Greenwich Street. He died about 1840. He had two children, a son Andrew, and a daughter, who married the Rev. Dr. Antoine Verren, rector of L'Eglise du St. Esprit.

John Pintard.

See sketch which precedes his letter of February 22, 1822.

WILLIAM HARRIS

WILLIAM, a son of Deacon Daniel and Sarah (Church) Harris, was born at Springfield, Massachusetts, April 29, 1765. His ancestry included William Pynchon, the founder of Springfield, and George Wyllys, governor of Connecticut. He was prepared for college by the Rev. Aaron Church, the Congregational minister of Hartland, Connecticut. He graduated from Harvard College in 1786, and was afterwards duly licensed as a Congregational minister. As his state of health would not permit him to bear the strain of parish work, Mr. Harris reluctantly abandoned his cherished desire and commenced the study of medicine with Dr. Holyoke of Salem, Massachusetts. In 1788 he became principal of the academy at Marblehead, Massachusetts, and while there formed the acquaintance of the Rev. Thomas Fitch Oliver, then rector of St. Michael's Church. As the result of reading a compendium of Hooker's "Ecclesiastical Polity," lent to him by Mr. Oliver, Mr. Harris became convinced that the doctrines and polity of the Church of England were primitive and Scriptural. Yielding to the call of conscience, he abandoned medicine and offered himself to the Standing Committee of the Diocese of Massachusetts as a candidate for holy orders. Upon the restoration of his health he was made deacon by the Rt. Rev. Dr. Provoost of New York in Trinity Church, New York City, on Sunday, October 16, 1791, and on Sunday, October 23, in St. George's Chapel, was ordained priest by the same Bishop. In November, 1791, he became rector of St. Michael's, Marblehead, where he remained for eleven years, retaining his position at the academy. In 1802 he accepted the rectorship of St. Mark's Church in the Bowery, New York City. In 1811, upon the resignation of Bishop Moore, Dr. Harris was elected president of Columbia College, retaining until 1816 his connection with St. Mark's, when he was compelled to resign his rectorship, owing to the growth of the college, which needed all his time. He was a member of many of the societies and boards connected with the Church. After some years of failing health he died in the president's house of Columbia College, October 18, 1829. Dr. Harris married in 1791, Elizabeth, a daughter of the Rev. Jonas Clark of Lexington, Massachusetts. Seven children were born to them. One of his two sons, Josiah Dwight, became a noted surgeon in the United States Army. His other son, Robert William, became a cler-

WILLIAM HARRIS

gyman of distinguished ability. His grandson, the Rev. Dr. Thomas Robinson Harris, held several positions of responsibility, among them that of secretary of the Convention of the Diocese of New York, secretary of the Standing Committee, general secretary of the Church Congress, and warden of St. Stephen's College, Annandale. He died on January 24, 1909, in the sixty-seventh year of his age.

The Rev. Dr. John M. Matthews, chancellor of the University of New York, says of President Harris: "Dr. Harris' personal appearance, mind, heart, whole character, were all of a piece. In his person, he was about the middle size and well proportioned. His face was rather unusually pallid, but his features were regular, his eye expressive of great kindness and benignity, and his whole countenance spoke of a warm and generous heart. Nor was this by any means a false index; for such was the gentleness of his spirit, and such the amenity of his manners, that, so far as I know, all who knew him esteemed him, and all who knew him intimately loved him. He delighted in conferring favours, not merely where he could do it without inconvenience, but even where it subjected him to a sacrifice: it was evidently a luxury to him to do good in any way. His mind was distinguished rather for correctness, clearness, and symmetry, than for extraordinary strength. He was a good classical scholar, having enjoyed the advantages of an education at Harvard College, where classical learning has always been held in the highest estimation.

"As a preacher, Dr. Harris did not belong to the class of remarkably stirring and overpowering pulpit orators; but he was mild and winning in his manner, chaste and correct in his style, while his sermons were not wanting in evangelical truth, and were evidently written with great care. I never heard from him any thing like a startling burst of eloquence, and I doubt whether any one else ever did; for this was not his manner; but there was an air of dignity and sincerity about him, which, when taken in connection with his good sense, his uncommonly perspicuous and pure style, his appropriate and excellent thoughts, his benevolent and open expression of countenance, and I may add, his acknowledged excellence of character, rendered him a highly acceptable preacher, as well to the plainer as the more intelligent class of hearers.

"As President of the College, Dr. Harris was greatly revered and beloved. The students looked up to him as a father, and he, in turn, regarded them with an affectionate solicitude that was truly parental.

HOBART CORRESPONDENCE

Their intellectual and moral improvement, their happiness in this life and the future, were evidently among the objects that lay nearest his heart. I was myself a Trustee of the College during several of the last years of his Presidency, and had a good opportunity of knowing how highly he was esteemed in all his relations to the institution.” [*Sprague’s Annals*, vol. v, p. 385.]

His friend and colleague, the Rev. Dr. John McVickar, says: “I would say then, first of all, few men surpassed him in his singleness of heart. It was not common openness or candour of character; perhaps in him it was rather marked by reserve; but it was a certain genuine simplicity and truth of mind, which admitted of no double motive either in his words or actions. It was childlike in its purest and best sense; and while it perhaps unfitted him for the busy, bustling intrigues of life, it qualified him for that higher station to which the words of our blessed Saviour alluded, when he took little children in his arms and said, ‘Of such is the Kingdom of Heaven.’ As a consequence of this, I may safely say that he had not an enemy on earth; every man was his friend; every one who knew him rejoiced in all the good that befel him, and sympathized in the sorrows of a heart that knew no guile.

“Nor did this trait add only to the amiableness of his character; it greatly increased his powers, since it led him on all occasions to give himself up to his duty with that devotion of time and thought which could not but double their value. This was especially remarkable in the duties of his station as President of the College. In this he was not like other men. It was not merely the conscientious performance of duty. Other men do this, who find time for varied occupations; but with Dr. Harris there was an absorption of heart, a solicitude which cannot easily be paralleled in the history of official station—it was like the devotion of the student to his favourite pursuit, or of the worldly man to his interest; his time, his thoughts, his very heart, were centered in the College; for it alone he seemed to live; neither fortune, nor fame, nor personal enjoyments seemed to have any attractions for him, or to receive at his hands even their justifiable share of attention. The College was to him all in all; to its best interests he devoted his life, and for them I verily believe he would have been content to resign it.

“Another leading trait of his character was meekness. No man could

WILLIAM HARRIS

approach him without being impressed with it, and it was in beautiful accordance, I may say, with his benevolent countenance and venerable mien. He bore his honours so meekly that all men yielded him a willing reverence, and he shamed those who rendered to him even the slightest services, by the undue value which his grateful heart set upon them. This gave, on all occasions, to his language and manners, as well as to his opinions, a certain quiet, unpretending dignity, which those who approached him would have found it as difficult to break through, as it was from their inclination to do so. It was accompanied also by an equanimity which I rarely ever saw disturbed, perhaps I should say never, except by what touched the cord of his religious feelings, or that honest pride he felt in the institution over which he presided.

“Nor was this placidness of temper the valueless fruit of a life untried. Dr. Harris was tried beyond the lot of ordinary men. In the arduous station which he occupied, while he found many high and noble gratifications in the affectionate reverence and subsequent gratitude and attachment of those generous spirits who grew up under his care, he found what is inseparable from such a station, many harassing and anxious cares. He had to contend with the errors of thoughtless youth, too often with the petulance of ungoverned tempers, and sometimes even with base ingratitude from those whom he was seeking, with parental kindness, to lead into the paths of honour and virtue.

“If, on such occasions, severity ever took place of gentleness, it was only when some trait appeared of a bad heart, or a spirit dead to the sense of religion—then indeed his rebuke was sharp and even terrible; but it was the anger of a parent, which the tears and penitence of the offender could change in a moment into love. This beautiful trait of meekness in Dr. Harris’ character, I may be allowed to say, was often greatly misunderstood. It had in it no marks of feebleness. It is true that, averse to the rude collision of temper, which the business of the world often demands, he lived little in the public eye, withdrew himself from all needless contest, and retired within the circle of his own peaceful thoughts and quiet home; but this, which some misnamed weakness, was rather to be esteemed the wisdom of a peaceful spirit, for in the performance of his duty no man was bolder. Deliberate in making up his opinions, and modest in the expression of them,—he was yet steady in their maintenance, and once resolved,

HOBART CORRESPONDENCE

it was not words merely or authority that could move him ; and when called to put them in practice in the administration of discipline, his manner was marked by that happy union of mildness and decision, which intimidated the rebellious, while it disarmed them of all hostile feeling." [*Sprague's Annals*, vol. v, p. 386.]

An appreciative obituary of President Harris appeared in the "New York American," October 20, 1829, presumably written by the editor, Charles King, who after an interval was president of Columbia College. It is given as quoted in the "Christian Journal" for November, 1829, page 343. The writer stated a few biographical facts and then said: "The office of Provost, on which a portion of the duties of the President had devolved, being discontinued, and finding the public duties of the Ministry unfavourable to his health, he resigned his rectorship, and thenceforward devoted himself to the duties of the Presidency. With what zeal, fidelity, and success he laboured in this honourable career, the heartfelt regrets of many who will this day follow his remains to the grave, may, in part, testify ; and the future annals of our country, in recording, as they cannot fail to do, the talents and the services of some among those whom he, by precept and example, formed to learning, to virtue, and to truth, will confirm this testimony. For some few years past, the health of the late President had been gradually undermined ; but in no respect did his zeal in the cause which he had so much at heart—that of thorough education—abate or tire. He lived to witness, in the establishment and complete success of the College Grammar School, the realization of one of his most favourite plans ; and dying, he could feel, added to those higher hopes which no one more justly than he might with humble confidence entertain—that, in generations yet to come, his name would be pronounced with veneration and gratitude, as the projector and chief founder of an institution, destined to improve and advance the dignity of our common nature."

WILLIAM HARRIS

[REPORT ON ST. MARK'S CHURCH, NEW YORK, FROM WILLIAM HARRIS]

ST. MARKS CHURCH Bowery
Rev: Wm Harris *Rector*,

Baptisms	10
Marriages	2
Burials	2
Communicants about	20

W. HARRIS *Rector*
of St. Mark's Church.

ANNOTATION

St. Mark's Church in the Bowery.

A notice of this church will be found on page 203 of Volume II.

RICHARD BRADFORD

RICHARD BRADFORD when a young man served under the famous navigator, Captain James Cook, in his voyages and explorations in the Pacific Ocean, from 1772 to 1779. Upon his return home he studied theology, and was ordained in England. It is not known if he held any parish before he came to the United States. He was elected rector of St. Luke's Church, Catskill, September 26, 1802. Under him the subscription for the church was commenced and the building completed in 1804. He resigned in 1805 and went to Canada, where he became missionary, under appointment of the Venerable Propagation Society, of Chatham, now the capital of Kent County, in Ontario. It is situated on the river Thames, sixty-seven miles southwest of London. From 1808 to 1810 he was in charge of William Henry in the same neighbourhood. He returned to Chatham in 1811, where he died in 1816.

[REPORT ON ST. LUKE'S CHURCH, CATSKILL, FROM RICHARD BRADFORD]

ST. LUKE'S Church Catskill County of Green, erected in this Year 1804 by the contributions of the Inhabitants and the assistance of Trinity Church. No Glebe.

Forty eight families attend divine service.

Twenty two children have been baptised since October the first 1803.

Two couple have been married and three Children buried.
Communicants twelve.

RICHARD BRADFORD *Rector*.

ANNOTATION

St. Luke's Church, Catskill.

The earliest service in the Catskill region appears to have been held by the Rev. Ammi Rogers. At the meeting on August 24, 1801, at

RICHARD BRADFORD

which Mr. Rogers presided and Abijah H. Beach was secretary, it was determined to organize a parish by the name of St. Luke's Church, Catskill. The first members of the vestry were Dr. Thomas Thompson, Major Samuel Haight, wardens; Caleb Benton, Jonathan Booth, John Andrews, John V. D. S. Scott, John Blanchard, Frederick Chollett, Solomon Chandler, Isaac Nichols, vestrymen. Mr. Rogers seems to have been placed in charge of the parish. The services were held in a school-house on what is now Thompson Street. There was then no other Church organization in the village. The Rev. Richard Bradford of England was elected rector September 6, 1802. In May, 1803, a subscription was circulated and generous subscriptions were obtained; a lot offered by Dr. Caleb Benton was accepted. In 1803 Trinity Church granted two thousand dollars to the parish, and the church was completed and occupied in 1804. As further aid was necessary, the vestry of Trinity Church took this action:

January 12, 1804. "The Committee to whom the several Petitions from the Churches of Schenectady and Duanesburgh, Catskill, Troy and Lansingburgh were referred, reported that in their opinion a Donation of One thousand Dollars shall be made to the churches of Schenectady and Duanesburgh, and the like sum to the Church of Saint Luke at Catskill, which was agreed to by the Board but the money not to be paid before the month of June next — And the Committee further reported that the Right Reverend the Rector should be requested to inform the members of the Church in Troy, Waterford and Lansingburgh that if they could fix upon a suitable place for a church and give an estimate of its costs, the Vestry would again consider their application." [*MS. Records of Trinity Church, vol. ii, p. 141.*]

The amount promised was paid in the summer of 1804. Among the early members and large subscribers to the support of the Church were: Terrence Donelly, James Pinckney, Barent Dubois, Jacob Bogardus, Thomas O'Hara Croswell, Mackay Croswell, Peter Bogardus, Henry Selleck, John Doane, Nathaniel Hinman, Thomas Waight. Mr. Bradford resigned in 1805 and removed to Canada. In 1806 the Rev. John Reed became rector. He was acceptable to all the people of the parish, and was also a principal of the Catskill Academy. In August, 1810, he became rector of Christ Church, Poughkeepsie. A notice of him will be found in Volume II, page 385. From

HOBART CORRESPONDENCE

1810 to 1815 the parish was maintained principally by lay readers, although the Rev. Joseph Prentiss of Athens officiated at infrequent intervals. In 1815 Mr. Prentiss accepted the rectorship in connection with his work in Athens. For twenty years he was the faithful guide and friend of the people. In August, 1835, he resigned, and in September of the following year he met with his death as a consequence of the overturn of a stage-coach in the previous January. The Rev. Joseph F. Phillips was called as rector. On September 11, 1839, the church was burned to the ground by a spark from the smoke-stack of the planing-mill falling upon the roof. A new church, designed by the artist Thomas Cole, whose pictures "The Voyage of Life" are well known, was finished in 1841. Mr. Phillips resigned in January, 1844, and was succeeded by the Rev. Louis L. Noble, of whom it has been said that "he was for nearly ten years the genial and beloved pastor of St. Luke's flock." His successors have been Thomas Richey, afterward professor of ecclesiastical history in the General Theological Seminary, G. Folsom Baker, William S. Chadwell, Robert Weeks, who developed a wide missionary circuit in the neighbourhood of the village, William Henry Harison, William L. Woodruff, and Elmer Pliny Miller, who became rector in 1892 and was in office in January, 1912. The number of communicants, as recorded in the American Church Almanac for 1912, is four hundred and three.

FREDERIC BEASLEY

[REPORT ON ST. PETER'S CHURCH, ALBANY, FROM FREDERIC BEASLEY]

I HAVE the pleasure to inform the convention that the congregation at Albany is daily augmenting. Too high encomiums cannot be bestowed upon the vestry of my ch. for the exertions w^h they have made in erecting a respectable house of worship & in contributing to the promotion of every useful object connected with the interests of their ch. 29 dollars were collected on account of the Bp's fund. There are between 70 & 80 communicants in this ch. I have baptised 60 children & adults during the last year. I have attended about a dozen funerals about twenty marriages I have attended.

I am now collecting the materials out of w^h to prepare a concise history of the ch at Albany. Having few documents to w^h I can have recourse I find it difficult to execute the task, but trust that, I shall be able to do so by the next meeting of the convention.

ANNOTATION

St. Peter's Church, Albany.

Although the above report is not signed, it is all in the handwriting of the Rev. Frederic Beasley, for sketch of whom see Volume III, page 325; and for notice on St. Peter's Church, Albany, see Volume III, page 293.

ABRAHAM TOMLINSON

ABRAHAM, a son of Abraham Tomlinson, was born in Derby, Connecticut, in 1738. He was a descendant of Henry Tomlinson, who came from Derbyshire, England, to Milford in 1638, where he had a large practice. The young Abraham studied medicine and located in Milford. He was a liberal and consistent Churchman. He was one of those who founded St. George's Church in 1764, and was chosen clerk of the parish May 22, 1786. The sketch of the Church in Milford was prepared by him and written by him, although it does not bear his signature. The paper is undated, but was probably drawn up in 1804 and sent to the vestry of Trinity Church, New York, to show why the aid requested was needed. At that time an effort was being made by the parish to secure funds for the repair of the church and erect a parsonage. In 1806 the legislature of the state authorized a lottery for the benefit of the parish. Abraham Tomlinson was a merchant on a large scale, sending vessels of his own to the West Indies and making other profitable ventures. He died in 1815.

[REPORT ON THE CHURCH IN MILFORD, CONNECTICUT FROM ABRAHAM TOMLINSON]

A BRIEF account of the rise progress, and present State of Episcopal Church in Milford.

1764 A number of persons voluntarily entered into an agreement to raise by subscription a sum for the purpose of hiring a person to perform divine service &c.

Mr. Richard Clark was hired, and the service was performed in the Townhouse at that time, there was no church to meet in

1765 St. George Talbot of the City of N York came to Milford and gave encouragement if Timber could be procured (by donation or otherwise) he would come forward and make such a donation as would enable the Church to compleat such

ABRAHAM TOMLINSON

a building as was then proposed [*illegible*] 50 feet long 36 feet wide and 20 feet high. In consequence of this encouragement sundry individuals made donations in Timber labour &c. materials were collected for that purpose Church officers were first chosen this Year. Oct^r. 8th 1765 St. George Talbot came to Milford to make his donation when he gave his note for £400 N York money, on interest.

At the same time, Sundry Individuals, gave there bond to said Talbot conditioned for the payment of £28 NY money, annually during the natural Life of said Talbot and at his decease the principal was to become the property of the Church.

1766 Doct^r. Samuel Johnson of Stratford took the cure of the Chh.

1767 & 1768 Still under the cure of D^r. Johnson

1769 The Timber having lain till it began to decay a few spirited individuals undertook to frame and raise the Chh. in expectation that when M^r. Talbots gift, should become the property of the Chh they should be able to compleat it.

1770 in the month of June the Chh was raised.

1771 M^r. Sam^l. Tingley (by Doct^r. Johnsons recommendation) read prayers

1772. The outside of the Chh. was finished covering

1773 No new occurance worth noting

1774. Notice of M^r. Talbot's decease was announced by his Executor the Rev^d. Jeremiah Laming of Norwalk; and attendance of the Chh Committee requested to settle the Bond when the amount stood as follows

D^r. Bond principal £400. 0 C^r by siding & Shingles

Interest	165.10	37.14. 9
	565.10	Cash in 3 payments 79.13. 4

HOBART CORRESPONDENCE

Nails	7. 5. 8
M ^r Clarks bill	13. 6. 8
Glass & paints	38. 8. 9
M ^r . Linings Note	131. 2. 3
Doct ^r Kneelands D ^o	57.15.10
Nathan Smiths	D ^o 200. 2. 9

1775 in the Month of March St Georges Chh was consecrated, by the rev^d Bela Hubbard

1776 Doct^r Kneeland had been for some time back officiating in the Chh and continued sometime after to perform divine service—from 1776 untill 1786 seldom any assembling in the Chh—but on the return of peace things took a more favourable turn in the spring this year 1786 the Re^d Henry Vandike was settled at Milford and took the cure of the *Chh* and moved away the next spring.

1787 the rev^d J R Marshall took the cure of St Georgs Chh, in Milford & Christs Chh west Haven and went away the following Autumn

1788 M^r David Belden read Prayers, but being in an ill state of health did not continue long

The debts against the Chh having lain a long time and constantly accumulating, and no other probable method to extinguish them appearing it was thought best to sell the Glebe lot (the gift of M^r Rebecca Allen which was then done.

N.B. I forgot to inform you under date of 1777 that Nathan Smiths note was paid into Maj^r David Baldwin (then one of the Chh wardens) in continental money in its depreciated state by Abraham Devanport Esq^r of Stamford, he the said Baldwin not daring to receive it for fear of personal abuse, by which the *Chh* sustained a loss of more than 500 spanish milled

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Dollars. as no workman would receive any payment in this money so at last it was nearly lost

Endorsement:

An account of the Church at Milford. 1764-88

ANNOTATIONS

Richard (Samuel) Clarke.

Richard, a son of Samuel Clarke of West Haven, and a grandson of Samuel Clarke of Milford, was born at West Haven in 1737. The family were staunch members of the Church of England. He graduated from Yale College in 1762, and studied theology under Dr. Samuel Johnson, by whom he was placed at New Milford as lay reader in 1764. In 1765 he became lay reader at Ridgefield, Ridgebury, in Connecticut,⁹ and North Salem in New York, under the Rev. Ebenezer Dibblee of Stamford, Connecticut. In the autumn of 1766 he went to England, and was made deacon and ordained priest by the Bishop of London. He was licensed to officiate in the Plantations February 25, 1767, and was appointed missionary at New Milford, Connecticut, in succession to the Rev. Thomas Davies, whose short and brilliant ministry firmly established the Church of England in Litchfield County, Connecticut, and in Berkshire County, Massachusetts. Mr. Clarke carried on the plans of his predecessor, and although there were some disturbances owing to the Revolution, he was able to increase the congregations and found missions in various parts of the county. In 1784 he determined to accept the offers made by the British government to the American clergy, and sailed for New Brunswick in company with the Rev. James Scovill of Waterbury, and the Rev. Samuel Andrew of Wallingford, where he was appointed to the mission of Gagetown on the St. John River, twenty-five miles southeast of Fredericton. In 1786 he returned to Connecticut for his family, a wife and eleven children. G. Herbert Lee, in his "Church of New England in New Brunswick," says on page 94:

"In the first year of his labours Mr. Clarke made many visits to King's as well as Queen's County. Owing to the people being 'much

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scattered about and the Lord's Day greatly neglected,' Mr. Clarke found much difficulty in getting parents to bring their children to him for baptism. During the year ending midsummer, 1788, he baptised 68 white and two black infants, and two adults; buried five persons and married three couple. A Church and School were built at Gagetown in 1790. In 1795 Mr. Clarke's Mission embraced four Parishes —Gagetown, Waterborough, (on the opposite side of the river) including Grand Lake, Hampstead and Wickham. He visited frequently the three last Parishes on Sundays, but preached about one-fifth of his time on Long Island, that place being most favourably situated for the people of Hampstead and Wickham. During most of the time that he held the position of missionary at Gagetown Mr. Clarke received no assistance from the people, but he did his work cheerfully, delighted to observe the increasing attention of his congregation to the duty of public worship. Mr. Clarke's salary from the S. P. G. was the same as that of Mr. Scovil, £50 stg. per annum."

The death of his eldest daughter and a grandson in a fire which burned the rectory about 1810 so affected his health that he removed to St. Stephen in Charlotte County, at the entrance of Deny's River into the St. Croix and opposite Calais, Maine. Mr. Clarke continued his work until he was more than four-score years old. He died October 7, 1824, in the eighty-seventh year of his age and the fifty-seventh year of his ministry. Upon his tombstone it is recorded that he was the oldest missionary in the present British colonies. His wife Rebecca died at St. Stephen in 1816, and his only surviving daughter, Mary Anne, died at Gagetown in February, 1844. A son, the Rev. Samuel R. Clarke, was incumbent of Gagetown for thirty years, where he died in August, 1841.

St. George Talbot.

A notice of Mr. Talbot will be found on page 45.

Samuel Johnson.

A notice of Dr. Johnson will be found in Volume III, page 528.

Samuel Tingley.

Samuel Tingley was born in or near the city of New York in 1745.

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He appears to have been educated privately, possibly under Dr. Samuel Johnson, when at King's College. In 1771 he became lay reader at Milford, Connecticut, where he continued until he sailed for England in 1773. He was made deacon and ordained priest by the Rt. Rev. Dr. Terrick, Bishop of London, or a Bishop acting for him, in the spring of 1773. His license to officiate in the Plantations is dated March 8 of the same year. It is noted that he was appointed to St. John's Church, New Jersey. The Rev. Dr. Thomas Bradbury Chandler had then been the beloved rector since 1751. It may be that he desired an assistant, for he had an extensive missionary circuit. Mr. Tingley's sojourn in New Jersey was short, as the Rev. James Lyon, in a letter from Sussex, Delaware, dated November 22, 1773, says: "When I took my leave of them, they still preserved their Resolution to use their utmost efforts to repair an old Church, for the purposes of public worship, as Mr. Tingley is daily expected to be here and wait with them to know the Society's Pleasure, meanwhile doing the duty of the Parish." [*Perry's Historical Collections of the Church in Delaware*, p. 127.]

Soon after Mr. Tingley was given formally by the Venerable Society the charge of Sussex County, then in the lower counties of Pennsylvania, now in Delaware. The following interesting letter to the Society, written from New York, March 5, 1782, is recorded in Perry's "Historical Collections of the Church in Delaware," page 134. It gives a graphic account of his persecutions and abundant labours:

REVEREND SIR,

DURING the whole of the late scene of Confusion (I may say present, tho' with us, it is in a much less distressing degree than formerly), the members of the Church in my Mission have proved loyal, excepting a few families, who, tho' they always professed themselves Churchmen, have proved that their principles & professions were not unisons; or, in other words (if not too Ironical), that they are Churchmen by profession, but Presbyterians by trade, *i.e.*, no friends to Church & state, because their ambitious views could not be gratified in either. And tho' those of this stamp joined with the hot-brained Zealots among the Presbyterians who have almost all, without exception, proved fiery advocates for independency, I have, nevertheless (under the protection of a never-failing God), amidst threats & ill

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treatment, persevered in the discharge of my Duty. Even in the greatest fury of the Political storm, the Churches were kept open, & I have preached. After the Declaration of Independency, I could not, with safety either to myself, family or hearers, be explicit in the prayers for the King (whom God preserve & crown with success); & not having it in my power to consult any of my Elder Bretheren, in whose principles I could confide or be influenced by (as most of those in Philadelphia were, to my astonishment, too Zealous in promoting the contrary to what appears to me must necessarily be interwoven with the Heart, Soul, & Mind of a Churchman—may the cloak of Charity hide it from future ages! and as their tryals have probably been greater than mine, in the Spirit of tenderness & compassion, I would say, tell it not in Gath), I was therefore left to my own prudence, & the conduct of Heaven, by which I believe I was directed to adopt the following words in prayer (for they occurred to me at that trying moment), well knowing that if I was prevented from preaching, the flock would unavoidably be scattered. Instead, therefore, of saying, as we are directed, O Lord, save the King, I said, O Lord, save those whom thou hast made it our special Duty to pray for. We were surrounded by armed men, who had thrown out severe threats. In so critical a situation, what other could I have done? as I was determined, by all possible prudential means, to avoid the distress of being precluded from the use of the Churches; well knowing that if they were once shut against us, we could not recover them, but under the most humiliating & dishonorable Condescensions.

In the Litany, instead of these words, “Thy servant, George, our “most Gracious King & Governor,” I said, “Those whom *Thou* hast “set in authority over us, & grant that, under their administration, “we may lead quiet & peaceable Lives, in all godliness & honesty.” In which Words I included all other Petitions to that for Bishops, Priests, and Deacons. In this way I have persevered ever since the Society last heard from me, to the comfort of all the Sincere & upright who praise God, that, tho’ we cannot consistent with safety be so explicit in those parts of the Service already mentioned, as we could wish, can at the same time appeal to the Great Searcher of hearts for the integrity of our meaning. Since my coming here, I have been informed that, upon request of advice from London, in this Case, from several Missionaries in these parts, directions have been received that

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my manner nearly accords with; with this difference, that only the Petition for Magistrates may prudently be used, with omission of those I have used; but as I have so long continued it, upon advice (as our meaning is the same), lest it should occasion any Evil surmises from our Enemies, who will be too apt to suspect the worst, upon my return, as I have been thought too much their Enemy to be trusted in this City, conclude that the same prudential necessity urges a continuance of the same Words, till, by degrees, I can safely adopt the above manner, with my Bretheren, without the lines in this vicinity.

I flatter myself that, as my sincere aim is to promote the Societie's pious design, the Glory of God & the Good of Mankind, that what I have done in so extraordinary a time of difficulty and distress, will not fail of their approbation. I have the satisfaction of frequently hearing the most loyal and pious among us declare that my Conduct, in so dangerous an Emergency, has, under the Blessing of Heaven, greatly and visibly contributed to the Comfort and Establishment of the Members (with the few Exceptions above mentioned) of my Mission, in their Loyalty. I am confident it will prove undeniably true that those who are Churchmen from principle, and consequently admire and adhere to its constitution, and devoutly attend the due administration of its sacred offices, will ever be found the best friends to that of the state, with which it is so intimately connected, and to which they may at all times look, both for support and protection.

My difficulties and sufferings have been many and great. A particular detail of them would be tedious to the Society (as they have received many of a similar nature from others), and extremely painful in the recollection to myself. I shall, therefore, in enumerating, be as brief as possible. I was plundered of many Comforts, sent by my Relations from this City, at a time when they were not to be purchased in that part of the Country where I reside. What added weight to the Affliction was the Charge of an ancient mother, a very sickly wife, and two small Children, to whom things sent would have been particularly refreshing; and for whose sakes I earnestly requested. After being vilely treated, by sending Soldiers to surround & search my House for Letters respecting their state, with cursing, and swearing I should be hung on one of the highest Trees near the house, they cruelly and despihtfully refused the smallest of the necessaries sent, even tho' my weak and dying wife begged a small part of them as a medicine.

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My heart feels much more than I can describe, at the painful remembrance; and my Consolation, for better than three years past, has been in the hopeful persuasion that both my wife and mother have entered into that peaceful Kingdom where the wicked ever cease from troubling, and the weary enjoy everlasting rest.

After their Death, I was almost daily employed in travelling and preaching about the County which bounds my Mission, and sometimes, by special invitation, in the nearest parts of Maryland; and to the utmost of my power, confirming and strengthening the Bretheren. In doing of which, I have travelled at least three thousand miles a year. Notwithstanding my frequent preaching, what with the well known backwardness of People in general in this Country, in contributing, according to their ability, for the decent support of Ministers; The necessity of the times, which pleads guilty in their Excuse for the non-compliance in full with the Society's Conditions to their Missionaries, with the rapid depreciation of the paper Currency, the only money in circulation till within a year past. I have been so distressed in my Circumstances as almost, without an exaggerating figure, to say I had scarce bread to eat or raiment to put on, especially the latter, as they were not to be purchased but at a much higher price than I could spare money from the necessities of my family, to procure for myself. I bless God for the Ease and tranquility of mind I once more experience in the Assurance of redress from my long endured Grievs, from the Society's Bounty, which I shall now draw for. The Expectation of receiving it, whenever I should get here, has been the chief support of my spirits, under the mortifying reflection that I have been constrained to be under Obligations to several persons in my Mission, who, tho' they are my real Friends, has been great cause of uneasiness to me. In this hope, I enjoy unspeakable Consolation.

From what I have already offered, the Society will not be surprised at not hearing from me in the long space of six years, as I could not obtain permission to travel to this City; which will be still less so, when I inform them that I have even been refused the small satisfaction of seeing Prisoners brought into the County where I reside, who were acquainted with my relations in this City. Two years ago, they plotted against and designed to injure me, when it was reported, and they expected, I was come to this City. I both desired and designed it, provided I could do it with safety, but I was disappointed. The

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good providence of my God watched over me, and again disappointed their malicious designs. The same tender Goodness has, when I almost despaired of soon seeing my native place, unexpectedly raised up a Friend, who procured a permit to come hither and return, unmolested from all persons, whatsoever, as far as his authority extends, from Mr. John Dickinson, lately chosen Governor of that part of Pennsylvania formerly distinguished by the Counties of Newcastle, Kent, and Sussex, But now called the Delaware State.

As soon as I received it I immediately set off, tho' this Season the month of February has proved very inclement weather, more so than has been known for years past, and the Roads extremely bad; after nine days' tiresome journey I reached Elizabeth Town, and two days after, this City, to my own unutterable pleasure, and surprise and joy of my few surviving relations, and remaining Loyal Friends and Citizens. I have been here sixteen days, in which time I have procured, what I have long greatly wanted—suitable Clothing; and, in a few days more, purpose to return to my Mission and family, where I am determined to continue thro' divine aid in the discharge of my Duty, rendered more easy and desirable than some years past, as that violence of Spirit and consequent Conduct, which too long and destructively prevailed, has, in some measure, subsided, Either from a conviction of its unreasonableness in the perpetrators, or the more than ordinary effusion of overpowering restraining Grace; so that, for better than a year past, we have enjoyed a tolerable degree of Quiet, and the Churches duly attended.

As myself and family have, & some of them still do, greatly suffer from the ague and fever, to which the Inhabitants of Sussex County is but too subject in the fall of the year, should the tender mercy of our God restore our former happy days, I would beg the favor of the Society, If any of their missions near New York, my native, healthful Air, be vacant, To inform me of it, with the indulgence of Leave to remove thither.

As I was apprehensive that some evil-minded persons, upon hearing of my having permission to come here, might endeavour to prevent it, I came away with so much Celerity as not to have time to consult the Registers of the different Churches in the Mission, so that it is not at present in my power to be as particular in my account as the Society requires in their abstract. With regard to Baptizms, there

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have been several thousand since I wrote last, among which were many Blacks from sixty years to two months old.

This account may seem extraordinary to those who are unacquainted with the situation of that part of the country ; not one Clergyman of the Church that officiated for a hundred miles in length except myself. For which reason, whenever I preached for the purpose of giving an opportunity to parents to present their little ones to the Lord, it will not be thought strange that I have baptized from 20, 40, to 50 at one time.

Those who for some time have been deprived of the means of Grace near them, have rode many miles and attended with great seriousness and devotion, blessing and praising God for the opportunity of again worshipping him agreeable to the Order of their own Church, crowding with eager delight to offer their heritage and gift that cometh of the Lord, to him in the Laver of regeneration.

I have, moreover, had to encounter for three years past with the enthusiastic notions of Ignorant methodists and anabaptists, some of whose absurdities has as direct a tendency to overturn all order and decency in the Church, as the base principles and practices of those who call themselves Whigs (a soft Term for rebels) have in the state.

From these, with every other evil both civil and Religious, who can withhold a commiserating tear ; while, according to their different stations in Life, they diligently exert those abilities they are endued with, to Glorify the Grand source of truth, peace and order, in promoting the real good of their fellow men, among whom we discover so many deplorably deluded unhappy Creatures, who can forbear frequently imploring with renewed Ardour ; How Long, O Lord ! Holy and True, ere the mists of Error in Religion, and the Fog of Political darkness and delusion shall be entirely done away ! That it may be speedy, must be the fervent wish and prayer of every sincere Christian. That God would give Peace in our time, that we may rejoice in the felicity of his Chosen ; once more feel the Salutary effects of Order and Good Governm^t both in Church and State, to our at present unhappy Country, cannot fail of being the daily devout prayer of every unfeigned member of our truly Apostolic Church, and tho' it may be feebler, yet in none more sincere than, rev^d Sir,

The Societies & your most obedient & very

humble servant,

SAMUEL TINGLEY.

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In 1783 Mr. Tingley became rector of Somerset parish, Somerset County, Maryland. In 1785 he removed to Coventry in the same county, where he remained until 1796, and then went to Stepney in Somerset County and took charge of an academy at Salisbury. In 1798 he was made rector of Worcester parish, Worcester County. He was chosen three times as a member of the Standing Committee of the diocese, and had the esteem and respect of his brethren. He died in the fifty-sixth year of his age and twenty-eighth of his ministry.

Jeremiah Leaming.

Jeremiah, a son of Jeremiah and Abigail (Turner) Leaming, was born at Durham, Connecticut, near the Middletown line, in May, 1717. His grandfather, Christopher Leaming, with his wife Esther, a member of the Burnett family, had removed to Middletown, where he purchased a farm. Jeremiah's father was a farmer, and a strict Congregationalist. The boy, however, found time for study in the intervals of farm work, and entered Yale College, where he graduated in 1745. He had conformed to the Church of England while in college, and commenced a course in theology under Dr. Samuel Johnson. Upon the removal of the Rev. Richard Caner from St. Paul's, Norwalk, to St. Andrew's, Staten Island, in October, 1745, Mr. Leaming became in December of that year lay reader at Norwalk on the recommendation of the Rev. Henry Caner of King's Chapel, Boston. He acquitted himself so well that the people of Norwalk were desirous of having him remain with them when ordained. A legacy left by Nathaniel Kay, collector of his Majesty's customs for Rhode Island, to establish a parish school in Trinity Parish, Newport, caused the wardens and vestry of that Church to ask the Venerable Society in 1746 to appoint a suitable person to be both schoolmaster and assistant to the Rev. Mr. Honyman, who had been the rector for more than forty years. The Society authorized the Rev. Dr. Johnson to choose from the young gentlemen educated at New Haven, one best fitted to the position. Dr. Johnson selected Mr. Leaming, who sailed for England in December, 1747. The churchwardens of Norwalk, in a letter to the Venerable Society, dated March 5, 1748, say:

“For his service in the Church we paid him more than twenty pounds sterling per annum and the Church has increased even to the number of one hundred and five families, which exceeds the number

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of any other Church in the government except the Church in Stratford." [*Hawks and Perry, Connecticut Church Documents*, p. 238.]

Mr. Leaming was made deacon by the Rt. Rev. John Gilbert, Bishop of Llandaff, June 5, 1748, and ordained priest by the Rt. Rev. Dr. Benjamin Hoadly, Bishop of Winchester, June 19, 1748.

He was licensed to officiate in the Plantations June 21, 1748, and entered upon his duties at Newport in the fall. Upon the death of Mr. Honyman in 1750, he took charge of the parish for four years, until the arrival of the Rev. Thomas Pollen in May, 1754. In January, 1758, a month after the death of the Rev. Dr. James MacSparan, rector of St. Paul's, Narragansett, he was invited by the vestry to become their rector upon the approval of the Venerable Society. In a letter to the Society written from Narragansett, January 27, 1758, the wardens, John Case and John Gardiner, after mentioning the provision of a house and glebe and the bond signed by the principal men of the parish, obliging themselves to pay twenty pounds sterling annually for the minister's salary, say: "The Parish have more cheerfully contributed to make this Provision, in hopes ye Society will indulge them in the appointment of Mr. Leaming, of Newport, to this cure, who is universally acceptable to this People; and from whom they expect all the advantages of a Pious and Worthy Pastor. We do therefore for our-Selves, and at the Request of all the Parish, most Humbly Beg the Society would approve Mr. Leaming to this Mission." [*Updike's History of the Narragansett Church*, vol. i, p. 306.] Whether the Society had already acted upon the vacancy before the warden's letter reached them does not appear. The new rector of St. Paul's was the Rev. Samuel Fayerweather of South Carolina, who was a native of New England. Mr. Leaming soon after returned to his native state, and became rector of St. Paul's Church, Norwalk. The same regard and affection were his as when, ten years before, he had been lay reader. Under him the Church prospered, with a large increase in the attendance and communicants. In 1761 Mr. Leaming informed the Society that the church at Norwalk was finished and a bell of six hundred pounds weight hung in the tower. He had also "taken care of Ridgefield sixteen miles from this place; the number of heads of families is eighty-seven, who entreat the Society to allow them a Mission of £20 per annum, and they will bind themselves to raise an addition sufficient to support a Missionary, if the Society think proper to do

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so. I shall gladly relinquish the ministerial rates of that parish, which now belong to me, as it will advance the Church of Christ; I hope and beg it may be done." He also alludes to the many divisions there were in religion among "those who do not join in our communion." He tersely says: "Some run wild with enthusiasm, while others to avoid that extreme run into another as bad or worse." In a letter of 1763 the rector of Norwalk urges the necessity of some provision for the support of the Church in Connecticut. He fears that without it "there will be no religion here in the next generation," and adds: "In order that it might be supported in the purity of it, there is much need of a Bishop to confirm, ordain and govern, Everybody wants a head, and when we have one, may we have a *sound head* and a *religious heart*." In 1775 he thus alludes to the political condition of the colony:

"I have the satisfaction to assure the Society, that Missionaries being placed in this colony, is not only very serviceable in a religious, but in a civil sense. In the north-east part of this colony there have been most rebellious outrages committed, on account of the Stamp-Act, while those towns where the Church has got footing have calmly submitted to the civil authority. This has been remarked, and by the dissenters themselves, to the honor of the Church. It is said that Mayhew, the day before the mob pulled down the Deputy-Governor's house, preached sedition from these words: *I would they were even cut off that trouble you*. He has abused the Church with impunity, and perhaps he thinks he may escape in abusing the State also." [*Beardsley's Church in Connecticut*, p. 241.]

Like other missionaries, Mr. Leaming was constantly warning the authorities in England of the serious trouble that neglect of attention to the affairs of the Church in America would bring to the mother country. "If the Church is neglected at this Juncture America is totally ruined; and those of us who have been faithful to give notice of the true state of affairs will be the first victims that will fall in the sad Catastrophe." When the Revolution finally broke out Mr. Leaming still continued to adhere fearlessly to his convictions of right and duty, although many of his parishioners were on the other side. He was persecuted and wantonly abused by a gang of pretended Sons of Liberty. The Rev. Dr. Eben E. Beardsley, in his "History of the Church in Connecticut," says on page 316:

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“Mr. Leaming of Norwalk, quiet in his manners, and inoffensive, except that he wielded a vigorous pen and adhered unflinchingly to his loyal principles, was the victim of an outrage even more atrocious than this. The Sons of Liberty, as the patriots termed themselves, — in the present instance a lawless mob, — entered the parsonage, took his picture from the wall, carried it forth, and added to other insults that of ‘defacing and nailing it to a sign-post with the head downward.’ Not satisfied with this indignity, they afterwards seized him and lodged him in jail as a Tory, where he was denied the usual comforts of a bed, — a species of personal abuse which he could never forget, since it brought on a hip complaint that made him a cripple for life.”

Friends as well as foes did him injury, as Dr. Leaming himself records in a letter to the Venerable Society written from New York City, July 29, 1779 :

“On the 11th inst., [12th,] by the unavoidable event of the operation of His Majesty’s troops under the command of General Tryon, my church, and great part of my parish, were laid in ashes, by which I have lost everything I had there, — my furniture, books, and all my papers, even my apparel, except what was on my back. My loss on that fatal day was not less than £1200 or £1300 sterling. Although in great danger, my life has been preserved, and I hope I shall never forget the kind providence of God in that trying hour. In this situation I was brought by His Majesty’s troops to this city, at which I shall, with the greatest pleasure, obey the Society’s commands.” [*Beardsley’s Church in Connecticut*, p. 328.]

Mr. Leaming remained in New York with many other clergymen who would not violate their solemn oaths. They were without means of support, for even if they had property, it had been confiscated. They were kept from actual starvation by a subscription raised in England for their maintenance, and this was supplemented by their missionary stipends, which were, however, irregularly transmitted, and even then subject to seizure by American privateers. Mr. Leaming appears to have preached frequently in St. Paul’s and St. George’s Chapels, and taken his turn in officiating, in a room set apart in the City Hall for Sunday services, for the many loyalist Churchmen then in New York.

Upon the Feast of the Annunciation, March 25, 1783, ten of the fourteen clergymen left in Connecticut met in the glebe house at Wood-

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bury to consider the condition of the Church in the state, and take measures to obtain an Episcopal head. They were men who had been pleading in vain for a colonial Episcopate; now that they were independent, they determined to have a Bishop "to confirm some, ordain others, and bless all." There was no formal election. The Rev. Abraham Jarvis of Middletown, the secretary, was authorized to proceed to New York City and request Mr. Leaming, "to whom the eyes of all instinctively turned," to make the voyage to England, requesting from the English Bishops the consecration of a Bishop for Connecticut. Should he decline, Mr. Jarvis, after consultation with the clergy of New York, was to make the same request of the Rev. Samuel Seabury. The cruel treatment Mr. Leaming had received at Norwalk unfitted him for active work, and he felt compelled to decline the honour offered by his brethren. In the same year he became rector of Christ Church, Stratford, where he did noble service for seven years. Mr. Leaming was president of the Convention at Middletown, August 2, 1785, which welcomed and recognized Bishop Seabury, and preached the sermon on that occasion. In the unsettled condition of the Church in America, when Churchmen to the southward were chary of accepting Bishop Seabury, since he had been consecrated by the non-juring Bishops in Scotland, it was determined at a Convention held at Wallingford, February 27, 1787, to send a priest to Scotland for consecration, that the succession might be properly maintained in New England and the Church preserved from erroneous and strange doctrines. Again his brethren chose Jeremiah Leaming, who once more refused. Happily the expedient of a Scottish succession proved unnecessary. Mr. Leaming had been one of the first to see the danger in the plan proposed by Dr. White in his "Case of the Episcopal Churches Considered," and had a correspondence with him on the subject. Dr. Leaming gave up parochial work in 1790, and lived for some years in New York City, but afterward removed to New Haven, where he made his home with Mrs. James A. Hillhouse. He had become feeble and totally blind. He died at her house, September 15, 1804, in the eighty-seventh year of his age and the fifty-sixth of his ministry. He is justly regarded as one of those to whom the American Church owes honours as a defender of the faith and as a noble confessor. Dr. Leaming married twice. His first wife was Ann —, who died at Newport, July 22, 1752. In 1755 he married Elizabeth Peck of New

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York City. No children survived him. On page 130 of volume v of Sprague's "Annals" will be found a description of Dr. Leaming's last illness and of his burial, from the pen of Miss Mary L. Hillhouse:

"I knew Dr. Leaming in the last stages of life. He rises to my mind, the very ideal of age and decrepitude—a small, emaciated old man, very lame, his ashen and withered features surmounted sometimes by a cap, and sometimes by a small wig—always quiet and gentle in his manner, and uniformly kind and inoffensive. His mind had evidently suffered an eclipse before I knew him. His wife had been a friend of my Aunt Hillhouse, and was one of the heirs of the Peck Slip estate, in the city of New York. The wife of Bishop Jarvis was a niece of Mrs. Leaming, and the fortune, at the decease of Dr. Leaming, went to her son, the late Dr. Samuel Farmar Jarvis.

"Dr. Leaming spent his last years in my aunt's family. He requested it as a favour that she would receive him on the score of old friendship. I believe his ultra loyalty was requited by some disgraceful outbreaks of the ultra republican mob in Revolutionary times; but I know no particulars. He said little; spent most of his time in his own room, and never entertained his younger auditors with stirring tales of his earlier manhood. He is buried in the lot owned by the Episcopal Church in the New Haven burying-ground.

"The following is the epitaph upon his tombstone: 'Here rest the remains of the Rev. Jeremiah Leaming, D.D., long a faithful minister of the Gospel in the Episcopal Church; well instructed, especially in his holy office; unremitting in his labours; charitably patient and of primitive meekness. His public discourses forcibly inculcated the faith illustrated by his practice. Respected, revered, and beloved in life, and lamented in death, he departed hence, September 15, 1804, Æt. 87.'"

Dr. Leaming published:

Defence of the Episcopal Government of the Church. 1766

A second Defence of the Episcopal Government of the Church, in answer to Noah Welles. 1770

The True Christian's Support under Affliction. A sermon preached at Christ's Church, Stratford, January 9, 1772, at the Funeral of the Rev. Samuel Johnson, D.D. New Haven, 1772

The Evidence for the Truth of Christianity made Plain, from Matters of Fact. In a Sermon preached at Norwalk, January 28th,

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1770, and at Trinity Church in the city of New York, July 5th, 1772. New York, 1772. Second Edition, 1785

A sermon at Middletown, before the Convention of the Clergy of the Episcopal Church of Connecticut, August 3, 1785

Dissertations on various Subjects, which may be well worth the attention of every Christian. 1789

Ebenezer Kneeland.

Ebenezer, a son of Joseph and Lydia Kneeland, was born in that part of Middletown lying east of the Connecticut River, now Portland, Connecticut. His father died while he was in his sophomore year at Yale College, and his mother's second husband during his junior year. He graduated in 1761, and was appointed, in 1762, as catechist at St. George's Church, Flushing, under the Rev. Samuel Seabury. He received a stipend of ten pounds a year from the Venerable Society, as noted in the Journals of the Society, for which he returned thanks April 10, 1763, "and hopes so to grow in the knowledge and fear of the Lord, as to be thought worthy (when of suitable age) to be employed in the great work of the ministry under the direction of the Society." In 1764 he was transferred to St. John's Church, Huntington, where he remained for two years. He went to England, and was made deacon and ordained priest. He then received an appointment as chaplain in the army. In the fall of 1767 Mr. Kneeland visited Stratford during a leave of absence. Both Dr. Johnson and the people of the congregation were charmed with him. Dr. Johnson in January, 1768, wrote to his son, Dr. William Samuel Johnson, then in London, as the agent of Connecticut: "Mr. Kneeland, whom I much like, is here until March, and nearly adored: the people have subscribed 30 pounds per annum and he has agreed to quit his regiment and come next summer." [*Beardsley's Life of Samuel Johnson*, p. 334.]

Mr. Kneeland proved himself a genial friend to every one, and the venerable scholar relied upon him for the greater part of the work in the parish. In October, 1769, he married Charity, the daughter of Dr. William Samuel Johnson. Upon the death of Dr. Johnson, January 6, 1772, Mr. Kneeland succeeded to the rectorship. When the Revolution commenced Mr. Kneeland was looked upon with suspicion by the republicans. Finally he was confined within the limits of

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the town, and then to his own house. The indignity and actual injuries he received affected his health, and he died in April, 1777, the prisoner of the Committee of Safety. His wife survived him. They had no children.

Nathaniel Smith.

Nathaniel Smith was a well-known resident of Stamford, Connecticut.

Bela Hubbard.

See sketch preceding his letter of August 20, 1808.

Henry Vandyke.

For notice see Volume III, page 76.

John Rutgers Marshall.

John Rutgers, a son of John and Elsie (Rutgers) Marshall, was born in New York City in 1744. His paternal grandfather was Edward Marshall, from Barbados, who died in New York City, and was buried in 1704 in a vault in Trinity Church-yard. Upon his mother's side, through her father, John Rutgers, his descent is traced from Anthony de Hooges, Jueriaen Blanck, Anthony Rutgers, and other early settlers of New Amsterdam. He was carefully educated by his father, who was a wealthy West India merchant, with a house in Hanover Square on the site of the present Cotton Exchange. It is traditional that he was prepared for college under the celebrated Dr. Bellamy, the Congregational minister of Bethlehem, Connecticut. Before proceeding to college he became a merchant in Stratford, Connecticut, and while there he conformed to the Church of England, for the family in New York attended the old Dutch Church on Garden Street. He pursued a course in theology under the Rev. Dr. Samuel Johnson at Stratford, and also became a member of the class of 1770 in King's College (now Columbia University), New York City, from which he graduated with the degree of bachelor of arts. In 1771 he went to England, where he was cordially received by Dr. Terrick, Bishop of London. He took the prescribed studies in divinity, as did other candidates from the colonies. He was made deacon by the Rt. Rev. Dr. Terrick in the Chapel of Fulham Palace, London, on St. James's Day, July 25, 1771, and priest on Sunday, July 28, 1771, by the same

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Bishop. His letters of Orders are still preserved by the family. As few such documents are now available, a copy of his letters of Orders as priest is given :

Be it known unto all men by these presents, that We, Richard, by divine permission Bishop of London holding by the assistance of Almighty God a Special Ordination on Sunday the Twenty eighth day of July in the Year of our Lord One Thousand Seven Hundred and Seventy One, in the Chapel of our palace at Fulham in the County of Middlesex, did admit our beloved in Christ John Rutgers Marshall A. B. of Kings College in New York (of whose virtuous and pious Life and Conversation and Competent Learning and Knowledge in the Holy Scriptures, We were well-assured) into the holy Order of Priests according to the manner and form prescribed and used by the Church of England and him, the said John Rutgers Marshall did then and there rightly and canonically Ordain a Priest. He having first in Our presence and in due form of Law taken the Oaths appointed by Law to be taken for and instead of the Oath of Supremacy and he likewise having freely and voluntarily subscribed to the thirty-nine Articles of Religion and to the three Articles contained in the thirty-sixth Canon.

In testimony whereof We have caused our Episcopal Seal to be hereunto affixed. Dated the day and year above written and in the Eighth Year of our Translation.

MARK HOLMAN *Dep y. Regt.*

RIC : LONDON.

Upon the same day he made this promise of conformity :

I, John Rutgers Marshall do declare that I will conform to the Liturgy of the Church of England as it is now by Law established.

[Signed.] JOHN RUTGERS MARSHALL.

This Declaration was made and subscribed before Us by the said John Rutgers Marshall Clerk A. B. upon his being by Us, Licensed to perform the Ministerial Office of a Priest at Woodbury or elsewhere within the Province of Connecticut in North America.

In witness whereof We have caused our Seal, which in this case We use to be hereto affixed, Dated the Twenty Eighth Day of July in the Year of our Lord One thousand Seven Hundred and Seventy One and in the Eighth Year of our Translation.

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He was then duly licensed “to perform the office of a minister or priest at Woodbury, or elsewhere within the province of Connecticut in North America.” Mr. Marshall received no stipend from the Venerable Society, as it was unwilling at that time to open new missions in New England. The minister of Woodbury was ready to serve for the small stipend which the people could give. In 1740 the services of the Church had been commenced in that part of Woodbury now Roxbury, by the Rev. John Beach. The services were held in private houses. Captain Jehiel Hawley was appointed reader, and conducted the services for many years whenever a clergyman could not come. The Rev. Solomon Palmer and the Rev. Thomas Davies of New Milford officiated at regular intervals from 1754 to 1764. A church was built about 1764, to which the Churchmen in other parts of the town went until they were given the use of the old meeting-house of the Congregational Society, which after 1747 became the town hall. The Rev. Mr. Davies and the Rev. Richard Clarke and others officiated occasionally in Woodbury until the arrival of Mr. Marshall. His work was commenced under difficulties, for great bitterness against Churchmen had been aroused by the recent discussion upon an American Episcopate. Mr. Marshall’s manly bearing, uncompromising loyalty to the Church doctrine, devotion to duty, and cheerful sociable disposition soon overcame the prejudices of many. He was trusted by his brethren, and was regarded as one whose judgement was sound and practical. One of his earliest efforts for the parish was the purchase of a glebe and erection of a house, toward which he made a generous subscription, and gathered money for it from friends as well as from members of the parish. In his sermon during the commemoration of the one hundred and twenty-fifth anniversary of the opening of St. Paul’s Church, Woodbury, October 15, 1911, the Rev. Dr. Samuel Hart said of the experience of Mr. Marshall in the Revolutionary period:

“No other of them all suffered as much or as persistently for allegiance to the English Church and the British Crown as did he; one does not care now to tell the story in detail, but it is not fair to him or to the cause which he represented to conceal the fact that there is in our history such a chapter of suffering and shame. Twice he was dragged by force from his pulpit, and twice he was beaten and left for dead by the roadside. The strength of his congregation may be inferred from the fact that there were seventy subscribers for the purchase of

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a glebe, on which he erected a good sized and dignified house ; in it he lived for some fourteen years, and in its secret passages and rooms he hid himself from his persecutors, at one time for six weeks in the daytime."

It was in the glebe house that the Connecticut clergy met on the Feast of the Annunciation, 1783. Dr. Hart says :

"But Mr. Marshall was still living in the glebe-house, and the old meeting house turned into a town-house was still the place of worship for his congregation, when in 1783 occurred the most important event in the history of this parish and (I venture to say) of this town. The war of the Revolution had not formally come to an end ; and in fact it was still eight months before the British evacuated New York ; but it was practically settled that the colonists had gained their independence, and that they would be recognized as free from civil allegiance to the mother country. The clergy of Connecticut, with the concurrence and encouragement of their people—being as they were 'men that had understanding of the times' and watching to see what they ought to do and could do—were ready to act as the representatives of the Church in a free land. They made appointment with one another to meet on the festival of the Annunciation, the 25th day of March, here in Woodbury, for consultation and for action. Ten of the whole number of fourteen came ; and they met in the study of the rector's home, the Glebe House, which they thus consecrated as a memorial and a place of pilgrimage ; long may it be kept in honor and tell its story to those who come after ! We cannot tell why this town, not very central, was chosen for the meeting : it must have been at the cost of a long journey that some reached the place over the bad roads of the springtide ; but one is inclined to think that they came here because it was at the invitation of Mr. Marshall that they assembled, and that he gave the invitation because he was in touch with the condition of affairs in New York, and knew the possibilities of the situation and the way in which they could be turned to service.

"As priests of the Church of England these men had in vain asked that Church to give them a bishop and complete their organization in the colonies ; as priests of the Church Catholic and Apostolic they were alarmed at the proposition made by one high in authority in the middle states, that they should, at least for a time, return to the presbyterianism under which they had decided that they could not con-

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scientifically minister. Now they could seek the episcopate, so they believed, without reference to the acts of a foreign Parliament and as an independent Church; and now—even a harder decision to make—they could decide to act on churchly lines even if it meant that they should hold aloof from those who had been their brethren in other colonies.”

Mr. Marshall represented his brethren at the preliminary General Convention held in New York, October 6 and 7, 1784. Dr. Hart says:

“To the position thus asserted and maintained Mr. Marshall bore witness on behalf of the Church in Connecticut at a meeting of deputies from States outside of New England, held in New York while Dr. Seabury was still abroad and about to set his face toward Scotland, its purpose being to ‘consult on the existing exigency of the Church;’ and in what he said and did he was ably seconded by Dr. Samuel Parker of Massachusetts, afterwards for a short time Bishop of that State. The others agreed on certain fundamental articles, which provided for a ‘General Convention’ to be held in September 1785, and fixed the principles on which it should be constituted and might act; Mr. Marshall and Mr. Parker maintained that until there was at least one Bishop the Church could not be duly organized, and that they could not consent to any action until they heard that the application on behalf of Dr. Seabury to the Churches across the sea had been favorably received. They spoke with authority for their brethren in the New England states; and they taught the others a lesson which they did not indeed learn at once, but which was presently accepted by all, that the Church must not undertake her work until she is furnished for it by the organization which her Lord has provided for her, that she must build and be built upon the foundation which has been laid in accordance with the plans made known to apostles and prophets by the Spirit. It was no little thing that this needed ‘bracing’ of the Churchmen in the other colonies came in part from the strong city on the Massachusetts Bay and in part from the glebe-house in a quiet Connecticut village, by the words of two leaders of men, insisting on principles and destined finally to secure their triumph.” These three quotations from Dr. Hart’s address are taken from the “Connecticut Churchman” for December, 1911.

In 1785 the parish was organized, with Mr. Marshall as rector. Materials for a church were gathered, and the exterior of the church

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completed in the early fall of 1786. Mr. Marshall furnished the glass for the windows and the nails for the clapboards, "still doing their service well and destined to do it for at least a century and a quarter more." The vestry at St. George's Church, Milford, met February 15, 1787, and "voted to call the Revd. John R. Marshall with the same encouragement given to Mr. Van Dyke." When James B. Clarke brought him the call he deferred his answer until he met the members of the parish in Milford upon a Sunday in March. It was then agreed that he should officiate once a month, his compensation to be twenty-two pounds and six shillings. He was also to officiate at Christ Church, West Haven, under agreement with that parish. But the care and responsibility, with the long rides, were too much for his strength, and in the fall of 1787 he resigned, devoting himself entirely to Woodbury. He worked with all diligence for another year, seeing many results of his faithful teaching. Early in January, 1789, he was obliged to give up all work, and rested from his labours on the 21st of that month. The funeral was held on Sunday, January 25. The Rev. Dr. Bela Hubbard officiated, and preached a funeral sermon from Psalm xxiii. 4. Mr. Marshall married Sarah Bryan, who was of distinguished ancestry and a native of Milford, Connecticut. One of his daughters was the wife of the Rev. Reuben Ives of Cheshire. Several interesting relics are preserved in the family, among them an easy chair in which all the Bishops of Connecticut have sat. His granddaughter says:

"The most interesting relics, however, that the family possess of this period are the old Communion linen, spun and woven by his wife Sarah, some covers to the old kneeling benches which she made out of heavy damask dresses of her own, dyeing them first to a churchly red with her own hands, and most interesting of all his Prayer Book, in which long before the Prayer Book was revised and the revision adopted, he had made all the alterations now in use. These alterations are made in his own handwriting, and correspond with the accepted Prayer Book, which would go to show that he had something to do with the alterations even if he did not originate them, as he died before the Convention which revised the Prayer Book was held." [*From manuscript sketch by Miss Marshall in possession of Joseph Hooper.*]

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David Belden.

A brief notice of the Rev. Mr. Belden will be found in the sketch of Christ Church, Duaneburgh, Volume II, page 444.

Rebecca Allen.

Rebecca, a daughter of Captain Josiah and Abigail Prince, married Edward Allen. Both were descendants from early settlers in Milford, and were held in high esteem by their townsmen. It was at the house of Major Allen that the meeting for the organization of a parish was held in 1764. The land given by Mrs. Allen for a glebe comprised an undivided fourth part of property on Bryan Hill, then occupied by her brothers, Job and Gamaliel Prince, her sister, Sarah Prince, and her mother, Abigail Prince. The deed was executed October 31, 1743, and conveyed the title and interest of Rebecca and Edward Allen in the land to the Rev. James Lyon, then itinerant missionary in Connecticut, in trust for the benefit of a parish of the Church of England in Milford. A covenant declared it could not be alienated without the consent of "the eldest Episcopal Minister in said Colony for the time being." Under the deed given by Lewis Mallet and James Clark, the wardens of St. George's Church, with the written consent of the Rev. Dr. Richard Mansfield of Derby, then the oldest minister in the diocese, the land was conveyed October 27, 1788, to Garrit V. M. De Witt for the sum of forty-eight pounds, fifteen shillings, and eight pence. The present public library was built upon a portion of the old glebe.

David Baldwin.

David, the sixth child and third son of Captain Nathan and Elizabeth (Rogers) Baldwin, was born in Milford in February, 1723. He was baptized in the Congregational Church of that town. March 1 of the same year. He graduated from Yale College in 1749. He was a man of prominence in the community, and served as lieutenant in the French and Indian War, was at the attack on Crown Point in 1755, and remained in the army until the close of the war in 1759, having attained the rank of major. He was one of the early members of St. George's Church at its organization in 1764, and was its warden for many years, giving liberally for its support. He was a member of the General Assembly in the thirteen sessions from 1770 to 1775. He also was justice

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of the peace in Milford from 1780 to 1784. He died suddenly of a fit on May 4 of that year. He married Avise, a daughter of Lewis and Eunice (Newton) Mallet. Mrs. Baldwin died January 6, 1813. They had one son and one daughter.

Abraham Davenport.

Abraham, a son of the Rev. John Davenport, the Congregational minister of Stamford, Connecticut, was born in that town in 1715 or 1716. He was a great-grandson of the Rev. John Davenport, the first minister of New Haven. He graduated from Yale College in 1732 and settled in his native town. He held many town offices, notably that of first selectman. He was a member of the General Assembly of the colony from 1747 to 1760, and clerk of that house of the legislature for thirteen sessions and speaker for four. In 1760 he was chosen a member of the Council of Assistants. In 1768 he was appointed judge of the Probate Court for the District of Stamford. He was also judge of the County Court of Fairfield. While holding court in Danbury, in November, 1789, he was seized with a mortal illness, and retired from the bench to his bed, where he died soon after. He was held in high honour throughout the state. President Dwight says of him in his "Travels," volume iii, page 497:

"Col. Davenport, was possessed of a vigorous understanding, and invincible firmness of mind: of integrity, and justice, unquestioned even by his enemies; of veracity, exact in a degree neatly singular: and of a weight of character, which for many years decided in this County almost every question, to which it was lent. He was early a professor of the Christian Religion; and adorned its doctrines by an exemplary conformity to its precepts. He was often styled a rough diamond; and the appellation was, perhaps, never given with more propriety. His virtues were all of the masculine kind; less soft, graceful, and alluring, than his friends wished; but more extensively productive of real good to mankind than those of almost any man, who has been distinguished for gentleness of character. It would be happy for this or any other country, if the Magistracy should execute its laws with the exactness, for which he was distinguished."

St. George's (now St. Peter's Church), Milford, Connecticut.

The town of Milford is in the southwestern corner of New Haven

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County, Connecticut. Its northern and eastern boundaries are the town of Orange, its southern Long Island Sound, and its western the Housatonic River. The greater portion of it was purchased from the Wepawaug Indians, February 12, 1639, by a company from the counties of Essex, York, and Hereford, England. Their representatives, William Fowler, Edmund Tapp, Zachariah Whitman, Benjamin Fenn, and Alexander Bryan, paid for it to the Indian sachem Ansantaway, six coats, ten blankets, one kettle, a few knives, hatchets, small mirrors, and some other small articles. Among the settlers, in addition to those mentioned, were the Rev. Peter Prudden, Richard Miles, Richard Baldwin, Nathaniel Baldwin, Richard Platt, Ezra Clark, Dr. Joseph Gunn, George Clark, Thomas Tibbals, and Robert Treat. A Church of Christ was gathered at New Haven, August 22, 1639, and founded upon these "seven pillars:" Peter Prudden, Zachariah Whitman, William Fowler, John Atwood, Edmund Tapp, Thomas Buckingham, and Thomas Welsh. As soon as the company reached their new home, measures were taken to build a meeting-house. The Rev. Peter Prudden, like many early ministers of New England, had been ordained in the Church of England. So far as is known, only those who held Puritan opinions came to Milford with Mr. Prudden, who was chosen the pastor of the Society. It is said that the first persons to declare themselves for the Church of England withdrew from the Congregational Church in the disturbances over the settlement of the Rev. Samuel Whittlesey as the colleague of the Rev. Samuel Andrew, formerly rector of Yale College, in 1737. They were visited by the Rev. Jonathan Arnold, who in 1734 had followed his predecessor in the Congregational Church of West Haven, the Rev. Samuel Johnson, into the Church of England. He was ordained in 1736, and took charge of West Haven, New Haven, and all the towns in the neighbourhood, wherever he could find members of the Church, or those inclined to listen to his message. His first service in Milford was in September, 1736. He makes this mention of it in a letter to the Venerable Society as given on page 166, volume i, of Hawks and Perry's "Connecticut Church Documents:"

West Haven, in Connecticut, September 22d, 1736.

REVEREND SIR,

I PERFORMED divine service last Sunday at Milford, one of the most

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considerable towns in Connecticut Colony, where the use of the Lord's Prayer, the Creed, and the Ten Commandments, or the reading the Scripture in divine service, was never before known. There was a very numerous auditory, most attentive and desirous to be instructed in the worship of the Church of England; but these who are looking towards the Church are commonly the poorer sort of people; for the staff of government being in the hands of the Dissenters, who rule the Church with an iron rod, those who receive honour one of another set themselves at a distance, and allow their rage and revenge to increase in proportion to the increase of the Church. That God, in mercy to our land, may continue and prosper that honourable Society, is, and shall be the fervent prayer of their, and your most obliged, devoted, humble servant,

JONATHAN ARNOLD.

The names of those first Churchmen have not been preserved. Mr. Arnold continued his ministrations until his removal to Staten Island in 1744. The Rev. Theophilus Morrie, an Englishman, was sent to West Haven. He officiated at intervals in Milford. He returned to England in 1742. The Rev. James Lyon, his successor, appears to have aroused the interest of the Churchmen in Milford, for he secured the donation of the glebe from Mrs. Benjamin Allen in 1743. The occasional services were unsatisfactory, although the Rev. Richard Mansfield of Derby, the Rev. Ebenezer Punderson, the itinerant missionary, and the Rev. Solomon Palmer of New Haven successively ministered to the little flock. On January 11, 1764, a subscription paper was signed by the following persons, who were desirous to worship God according to the form of the Church of England:

Edw^d Allen
John Herpin, Ju'
Garret M. De Witt
Zach Marks
Isaac Miles
Abraham Tomlinson
Ezra Merchant
Jonas Green
John Cowel
Christopher Newton

Mehitabel Bryan
John Newton, Ju'
Lewis Mallet, Ju'
Samuel Folsum
William Adams, Ju'
David Baldwin
James Goldsmith
W^m Gillet
W^m Stevens
Peter Ward

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Enasco Manual
Nathan^{cl} Prichard
John Leue
Daniel Burn

Ezekiel Newton
Joseph Green
Nathan Baldwin Ju'
Mary Cobb

The request to the Venerable Society to allow Mr. Clark a small salary was politely refused by Dr. Daniel Burton, the secretary, in a letter dated "Bartlet's Buildings, Holborn, Nov. 26, 1764," preserved in the archives of the parish. The meeting for organization was held under the presidency of the Rev. Christopher Newton of Ripton, now Huntington, April 18, 1765. Major David Baldwin and Captain Isaac Miles were chosen churchwardens, and Major Edward Allen, Lewis Mallet, Jr., Garret M. De Witt, William Gillet, and Captain John Newton, vestrymen. Dr. Tomlinson's sketch summarizes the history to 1788. From that date to 1814 there were only occasional services. In 1814 the Rev. Nathan B. Burgess, who had been made deacon by Bishop Jarvis, January 18, 1801, and ordained priest by the same Bishop, April 13, 1802, became rector and worked zealously for the upbuilding of the parish. His successors to 1851 were William Smith, the younger, compiler of the Institution Office, John M. Garfield, Gurdon S. Coit, William H. Walter, Riverius Camp, Samuel S. Stocking, Edward J. Ives, afterward missionary in Texas, Ferdinand E. White, and James Dixon Carder. In 1850 the ancient church was taken down, and a brown stone church of early English Gothic design, from plans by Richard Upjohn, was built. Its proportions are good; its spire, surmounted by a cross, is one hundred feet high. It will seat three hundred people. It was consecrated in 1851 by the name of St. Peter's Church. After the resignation of Mr. Carder to become secretary of the Domestic Committee of the Missionary Society, the Rev. Storrs O. Seymour was elected rector, and served until 1864. Dr. Seymour is now president of the Standing Committee of the diocese, and rector of St. Michael's Church, Litchfield. His successors to 1912 have been Henry R. Howard, A. Douglas Miller, James H. Van Buren, since Bishop of Porto Rico, John H. Fitzgerald, Frank Hsley Paradise, W. Herbert Hutchinson, Sherwood Roosevelt, and Elliott William Boone. The rector in January, 1912, was George Everitt Knollmeyer. As recorded in the American Church Almanac for 1912, the number of communicants was one hundred and forty-five.

JAMES ABERCROMBIE

[FROM JAMES ABERCROMBIE]

Philad Oct^r 10th 1804.

MY D^R BROTHER

I HEREWITH send you a copy of my sermon; altho' you have not sent me a copy of y^r good bishop's charges &^c &^c which you promised. I have heard of the sermon of (I think) a M^r Nott, on Gen. Hamilton, which I wish much to see. Is it in N. York? If so, you may make your peace with me, by sending a copy of it *also*.

My sermon was written in haste, as you will perceive, & without the most distant idea of publication, therefore,

*“Ne in amici vitiis tam cerne acutum,
Quam aut aquila, aut serpens Epidaurius.”*

I long to see the proceedings of your Convention. Tho an advocate for ecclesiastical as well as civil authority, I am sorry to hear that you did not restrain the Bishops with respect to the dispensing power as to classical education, in candidates for the ministry. Our church is daily sinking under the exercise of that power. I hope it will yet be done.

As I know your benevolence induces you to wish to know the state of my family, with respect to health, I tell you, with a sigh, that my dear M^{rs} A, is, & has been for a considerable time, extremely ill, with a liver complaint. Every medical exertion has been made, but ineffectually, and I very much fear the malady lies too deep for human skill to alleviate or cure. The rest are well.

I beg you to present my most respectful Compts to M^{rs} Hobart. With the most cordial esteem

I am,

Y^r sincere Friend and Brother in X^t

JAS ABERCROMBIE.

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I take the liberty of sending four copies of my sermon to your care. I beg you will deliver them *as soon as possible*. For I wish them to be there *before* the sermon is advertised, or offered for sale.

J. A.

Superscription:

THE REV. JOHN HOBART, Assistant Minister of Trinity Church, New York.

ANNOTATIONS

Bishop Moore's Pastorals.

For notice see Volume III, page 459.

Sermon of James Abercrombie on the Death of Hamilton.

For notice see Volume III, page 457.

Eliphalet Nott's Sermon on the Death of Hamilton.

The title of the sermon here referred to is: "Discourse delivered in the North Dutch Church, in the City of Albany, occasioned by the ever to be lamented death of General Alexander Hamilton, July 29, 1804, by Eliphalet Nott, A.M., Pastor of the Presbyterian Church in said City. Published by request. Albany: Printed by Charles R. and George Webster, at their Bookstore, corner of State and Pearl Streets, 1804."

Other editions: Stockbridge, 1804, Boston, 1805. This is called "4th edition,"—Schenectady, 1853. There were many other editions.

This sermon was widely circulated, and had a very beneficial effect in checking the practice of duelling. Its author was born in Ashford, Connecticut, June 25, 1773. He studied divinity under the Rev. Dr. Joel Benedict (College of New Jersey, 1765) of Plainfield, Connecticut. In 1790 he was sent as missionary to central New York. He took charge of the Presbyterian Church at Cherry Valley, and also opened an academy. In 1792 he became pastor of the Presbyterian Church at Albany. In September, 1804, he was elected president of Union College, Schenectady, where he remained until his death on January 29, 1866, in the ninety-third year of his age.

JAMES ABERCROMBIE

Dr. Nott was the inventor of a stove for burning anthracite coal, which was extensively used. It is of interest to note that Professor Alonzo Potter, afterwards Bishop of Pennsylvania, married a daughter of President Nott. One of their sons, Dr. Eliphalet Nott Potter, was president of Union College from 1871 to 1884. He died February 6, 1901, in the sixty-fifth year of his age.

Ann Abercrombie.

For notice of Mrs. James Abercrombie see Volume II, page 116.

THOMAS AND JAMES SWORDS

THE ancestor of the New York family of Swords was Thomas Swords, a son of a country gentleman living at Maryborough, near Dublin, Ireland. He was born June 19, 1738, was well educated, and then entered the British army as an ensign in the Fifty-fifth Regiment. It was soon ordered to America, and assigned to duty under General James Abercrombie in the expedition against Fort Ticonderoga in July, 1758. For his gallantry on the field in the disastrous attack upon the French lines Thomas Swords was promoted to be a lieutenant, and on the withdrawal of General Abercrombie's forces he was placed in command of Fort George, at the southern extremity of Lake George, with a small garrison. At the close of the war he settled in Saratoga County on the Hudson, near the village of Stillwater, upon a large estate which he had purchased, where he lived in ease and comfort, cultivating his broad acres. His nearest neighbour was Colonel Schuyler, afterward the Revolutionary general. He married Mary Morell of Albany in 1762. When the Revolution commenced he was urged by Schuyler and John Tayler, afterward lieutenant-governor of New York, to take the command of a New York regiment. Lieutenant Swords, refusing to break his oath of allegiance, declined. He refrained from actively aiding the British, but nevertheless was removed from his home and with other loyalists was compelled to go to Albany, where they remained until the summer of 1777, when he was allowed to return and remove his family to Albany. His house became the royal headquarters for General Burgoyne and his staff. Bemis Heights and the site of the battle of Stillwater were near his home. Although a non-combatant, his property was confiscated by the State of New York. He then went to New York with his family, where he died January 16, 1780, in the forty-third year of his age, leaving a wife and five children destitute of means. In 1782 Mrs. Swords went to England, expecting to receive compensation from the commissioners of claims for her husband's losses, but was unsuccessful and returned to New York. In 1786 her two sons, Thomas and James, opened a printing-office at No. 160 Pearl Street. They were young men of energy and industry, and soon built up a large business. In 1790 the first number of the "New York Magazine" was issued from their press, which was well printed and had engravings of various buildings in the city of

THOMAS AND JAMES SWORDS

New York and elsewhere. It had a brief existence of seven years, but is still valued for its contemporary notices of persons and events. The continuation of the "Society Library Catalogue," printed in 1792, of which but few copies exist, is a good specimen of their work. They early began to do the printing for Trinity Church, in which was included the Journals of the Diocesan Convention and sometimes those of the General Convention. In 1800 they printed a supplementary catalogue for the Society Library, of which Thomas Swords was a member. John Pintard, noting the fact in his manuscripts, says of the firm: "They have risen to some degree of wealth by their industry, have two printing presses, & 6 or eight hands, with more work to execute, than they can perform; they are the neatest & most correct printers on the continent." [*Keep's History of the New York Society Library*, p. 239.]

Their editions of the Book of Common Prayer were considered the best published. After "The Churchman's Magazine" was removed to New York in 1808, it was printed by them until the first series ended with the issue for December, 1811. In 1817, under the auspices and supervision of Bishop Hobart, they commenced "The Christian Journal," which was continued until December, 1830. It is invaluable to the Church historian. In connection with the Bishop they republished, with many additions by Bishop Hobart, Doyly and Mant's Family Bible, from 1817 to 1826. While their store was the meeting-place of Bishops and clergy, and considered headquarters for Church literature, they also did a general printing and publishing business, and kept in stock the books of other publishers. The following selection from their list for 1829 evidences its varied character, and is interesting as showing the kind of books read by Churchmen of that day:

DEVOTIONAL BOOKS

Bishop Hobart's Clergyman's	Bean's Family Prayers
Companion. New Edition	Rev. Dr. Wyatt's Christian
Bishop Hobart's Christian's	Offices
Manual	Rutledge's Family Altar
Festivals and Fasts	Beveridge's Private Thoughts
Companion for the Altar	Bickersteth on Prayer
Companion to the Book of Com-	on the Lord's Supper
mon Prayer	Bishop Wilson's Sacra Privata
New Manual of Devotion	on the Lord's Supper

HOBART CORRESPONDENCE

Nelson's Practice of True Devotion	New Whole Duty of Man
Rev. Dr. Berrian's Family Prayers	New Week's Preparation
Cotterill's Family Prayers	Taylor's Holy Living and Dying
Jay's Family Prayers	Bishop Andrews' Devotions
Jenk's Devotions	Bishop Blomfield's Manual
	A Century of Christian Prayers
	Smith's Domestic Altar

WORKS

- Washington Irving's Conquest of Grenada. 2 vols. 12mo
 Darby's Tablet of Memory. New Edition
 Token, or the White Rose. 2 vols. 12mo
 The Protestant. A Tale. 2 vols. 12mo
 Tales of the Great St. Bernard. 2 vols. 12mo
 Tales of Women. 1 vol. 12mo
 Dick's Philosophy of a Future State. 1 vol. 12mo
 Mrs. Parke's Domestic Duties. (A most valuable work)
 Death's Doings. 2 vols. 8vo. With numerous engravings
 Jahn's History of the Hebrew Commonwealth. 1 vol. 8vo
 Stuart's Hebrew Grammar. Third Edition
 Faber's Difficulties of Infidelity. Cheap Edition
 Duffie's Sermons to Children. 18mo
 Cyprus Wreath. 18mo
 The Week. In Three Parts. 18mo
 Sherwood's Stories on the Church Catechism. Revised by Bishop Kemp
 Ely's Visits of Mercy. 2 vols.
 Sumner's Evidences, &c. &c.
 The Aged Christian's Cabinet. Containing a variety of Essays, Conversations, and Discourses, adapted to the improvement, consolation, and animation, of aged Christians of every denomination. By the Rev. John Stanford, D.D.
"They shall still bring forth fruit in old age, to show that the Lord is upright, and there is no unrighteousness in him." — David.
 Music of the Church. Recently published, and for sale by T. & J. Swords, No. 127 Broadway. Price in quarto, two dollars and fifty cents, and royal octavo, one dollar each — Music of the Church. A

THOMAS AND JAMES SWORDS

Collection of Psalm, Hymn, and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States

One very useful publication was Swords's "Pocket Almanack, Churchman's Calendar, and Ecclesiastical Register," which began in 1816 and ended in 1860. Both the brothers were firm and zealous Churchmen and members of Trinity Church.

Thomas Swords was an intimate friend of Bishop Hobart. He was a vestryman of Trinity Church from 1817 to his death, July 7, 1843. He was a member of many boards and corporations, both financial and benevolent. He married in 1792 Mary White of Philadelphia, and had a large family of children, five of whom were sons: Edward Jenner, John Evers, George, Henry, Robert Dumont. The firm's name was changed, after the death of the senior partner, from Thomas and James Swords to Swords and Stanford, by the admission of Thomas N. Stanford, who had long been connected with the firm, to full partnership. Mrs. Swords survived her husband twenty-six years, and died in 1869.

James Swords was a man who entered into many business transactions in addition to his interest in the publishing house. He died in 1846. He was then, as he had been for many years, president of the Washington Life Insurance Company. He ends his will with this paragraph: "And now having thus far adjusted my temporal affairs, revoking all former wills by me made, I beg to express my thankfulness to Almighty God for the many and undeserved benefits which through a long life He has bestowed upon me, and for His great mercy and goodness in giving me health of body and strength of mind thus to dispose of my worldly concerns, and I humbly commend my soul to Him in the hope of a blissful immortality through the mediation and atoning merits of His blessed Son, our Saviour Jesus Christ. Amen." Upon the death of Edward J. Swords in 1856, the firm became Stanford, Swords and Company. Subsequently it was known as Stanford and Delisser, then G. W. Delisser, and finally as Delisser and Proctor. It ceased to exist before 1880, after an honourable record of nearly one hundred years. A tablet to the memory of Thomas Swords in the south vestry of Trinity Church has this inscription:

HOBART CORRESPONDENCE

IN MEMORY OF
THOMAS SWORDS,
WHO WAS FOR FIFTY YEARS AN EMINENT
PUBLISHER & BOOKSELLER IN THIS CITY,
AND FOR TWENTY FIVE YEARS A VESTRYMAN
OF THIS CHURCH,
BORN IN
FORT GEORGE, SARATOGA COUNTY N. Y.
JAN^y 5th 1764;
DIED IN THIS CITY
JUNE 27th 1843.

A grandson of Thomas Swords, Henry Cotheal Swords, has been a member of the vestry of Trinity Church since 1900. He has recently erected a Gothic drinking fountain on the Broadway side of Trinity Church-yard and on the north side of the church, in memory of his mother, Ann Maria Cotheal Swords. On the front it bears this inscription :

IN MEMORY OF
ANN MARIA COTHEAL SWORDS

On the back :

AN^{no} Dⁿⁱ.
1911

[FROM THOMAS AND JAMES SWORDS]

D^r SIR

EVERY Expence of Paper, &c. for the Journal of the General Convention, including the doing of them up, amounts to *ninety-six dollars & one quarter*—— 96.25

The same for Bishop White's Sermon
1500 copies, *sixty-two dollars & an half*—— 62.50

If Bishop Moore's Sermon
makes an equal number of pages, &
if 1500 Copies are printed, the
cost will be the same. 62.50

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THOMAS AND JAMES SWORDS

If the Office of Induction
make 12 pages, the Cost for
1000 copies will be 28.12

If the Journal of the State
Convention make 16 pages, the
Cost of 1000 copies will be 36.28

Suppose the Canons to
make 40 pages, the Cost of
1000 copies will be 81.25

The foregoing Estimates are made as accurately as can well
be done before the business is executed—They include every
expence of Paper, printing, blue paper for Covers, & the
Stitching of each Pamphlet separately—The actual cost, un-
less the pamphlets overrun the number of Pages mentioned,
can vary but little from the Estimates.

Yours truly

T. & J. SWORDS

October 11, 1804

Superscription:

REV MR HOBART

ANNOTATIONS

William White's Consecration Sermon.

For notice see page 378.

Benjamin Moore's Convention Sermon, 1804.

For notice see page 382.

Office of Induction.

For notice see page 384.

HOBART CORRESPONDENCE

[FROM JOHN CHURCHILL RUDD]

New York, Oct. 12th 1804.

DEAR SIR,

I AM aware that in so freely communicating the peculiarities and embarrassments of my situation I expose myself to censure,—and I can only find excuse in my anxious solicitude to render myself useful to mankind. Hoping that you will not severely censure my freedom I shall be explicit in the following address—

As to the pecuniary embarrassments under which I labour they have already been communicated.—I now see new obstacles in my way.—In the regulations established by the late convention, though they have long been needed, and though they may, and undoubtedly will be productive of much good hereafter, I find myself affected in a manner that will I trust be clearly seen, when I observe,—that I have been known as a candidate for orders about nine months,—during which time, I have endeavoured to cultivate myself as much as possible, and have submitted to the friendly direction of the Bishop and Clergy,—Yet I have never read any of the books on which I am to be examined, but during that period and for more than a year previous, the Bishop has from time to time put such books into my hands, as he has thought proper, most of which are in the higher course of ecclesiastical studies.—Though I may have gained considerable from those books they are not calculated to assist me much at an examination—I have repeatedly solicited information as to the nature of the examinations but have never been able to learn it—Another difficulty now before me, is the arrangements in my business made nearly two years ago.

Justice as well as my promise will induce me to give up my

JOHN CHURCHILL RUDD

school in the Spring ensuing to my Brother, who now acts as my assistant upon that condition, and who will feel disposed to act for himself,—It is evident I cannot live without employment.—I shall then have to attend wholly to my business myself and even to organize another school as was my design at the time I last relinquished the Idea of preparing for the ministry—These it will readily be seen will be productive of great difficulties in the way of my studies.

I know of no event, that I think would excite in me such lasting and sincere regret as that of a frustration in my present pursuit. But however desirous I may be to persevere, It will I am confident be admitted that I have other duties to which I must be attentive,—Could I obtain the assistance which I have heretofore observed I needed, I would resign the management of my school to my assistant, for the season and devote my whole time to Study, and yet that would be a short time to accomplish what will be exacted of me. I would cheerfully perform all that could be required, did I suppose it possible. I have ever felt doubtful as to my being able to accomplish my wishes, and now more than ever, do existing difficulties weigh me down—In the above I have designed in as few words as possible to suggest the difficulties which I see, but which must, I am sensible, from their nature be unknown and unfelt by any but myself. If my anxieties are ill founded, I most humbly pray they may be driven from my mind. Hoping nothing I have said may be considered improper I Am,

Sir with the Utmost Defference Yours &c

J. C. RUDD

REV. J. H. HOBART

Superscription:

THE REV. J. H. HOBART N^o 46 Greenwich Street.

JOHN RENNOLDS

JOHN RENNOLDS was a London merchant, to whom Mr. Mercer had entrusted the carrying out of the arrangements he had made when in England with those interested in the Kanawha lands.

[JOHN RENNOLDS TO CHARLES FENTON MERCER]

London, October 19th 1804.

CHARLES F. MERCER, ESQ^r

DEAR SIR

I HAD the pleasure of writing you on the 29th past, & as yet without any thing from you since that of 20th April, which certainly adds to that state of anxiety which the approach of the 1st day of November (when M^r Perrin is to be paid the first Instalment has produced), from no Remittance being received for that purpose, M^r Munroe being in Spain, & myself without even a Letter from you or your Friends on the subject, what can be the cause?

Pr the Missouri for philadelphia to sail next Tuesday I shall send you M^r Fearons letter on the subject of M^r Parker's claim, being settled at £4750 Stg. payable in 5 y^{rs} by equal instalments of £950 p^r Annum with 4 p^{ct} Int. the best terms we possibly can obtain for you, in mean time my anxiety is alive to hear from you

I am Dear Sir

Your mo: Ob^t

JOHN RENNOLDS

Superscription:

CHARLES F. MERCER ESQ^r
care of the Hon^{ble}. Francis T. Brooke
Fredericksburg
VIRGINIA

p^r. the Java via Balt^o.

JOHN RENNOLDS

ANNOTATIONS

Mr. Perrin.

No facts concerning Mr. Perrin have been ascertained.

James Monroe.

Mr. Monroe was a friend and neighbour of the Mercer family. He was a son of Spence and Eliza (Jones) Monroe, and was born in Westmoreland County, Virginia, April 28, 1758. He went to the College of William and Mary, but was one of twenty-five students who abandoned their studies to take part in the Revolution. He was made lieutenant in the Third Virginia Regiment under Colonel Hugh Mercer. He took part in the battles of Harlem, White Plains, and Trenton, showing bravery and gallantry, and became a volunteer aide on the staff of Lord Sterling, with the rank of major. He was in the battles of Brandywine, Germantown, and Monmouth. By his conduct he won the commendation of Washington and the friendship of Jefferson, who made him military commissioner to report upon the army in the south, which carried with it the rank of lieutenant-colonel. He served in the Virginia legislature in 1782, and also in the executive council. He was a member of the Continental Congress from 1783 to 1786, and presented a bill for the government of the Northwest Territory which was much discussed. Many of its provisions were embodied in the Ordinance of 1787. In 1786 Colonel Monroe settled in Fredericksburgh and practised law. He was a member of the Constitutional Convention of Virginia in 1788, opposing with Patrick Henry, William Grayson, and George Mason many portions of the proposed federal Constitution. In 1790 he was elected by the Virginia legislature to the United States, where he remained until December, 1793, when he was appointed United States Minister to France by Washington. The course of events for the United States did not run smoothly in France. Colonel Monroe was very cordial and enthusiastic in his intercourse with the authorities of the French Republic, adopting many of their phrases and customs, but was recalled August 22, 1796. In vindication of his course he published "A View of the Conduct of the Executive." From 1799 to 1802 he was governor of Virginia. In that year he was sent by Jefferson as additional plenipotentiary to France, and with Robert R. Livingston negotiated

HOBART CORRESPONDENCE

the treaty for the cession of Louisiana to the United States. He then went in 1803 to Spain with Charles Pinckney to secure a treaty from the King and his ministers. It is to this journey that Mr. Rennolds alludes in the above letter. Monroe was made United States Minister to Great Britain. In 1811 he was elected governor of Virginia, and had served only a few months when he was appointed Secretary of State in the Cabinet of President Madison. He was elected President of the United States in the fall of 1816, and served until 1825. The dictum which has since developed into the so-called "Monroe Doctrine" was enunciated in his message to Congress in 1823, when Spain was proposing, with the aid of other European powers, to recover her former possessions in Central and South America. His presidential term was marked by peace, prosperity, and freedom from political strife. At the close of his second term, in 1825, he went to his home, Oak Hill, in Loudoun County, Virginia. His latter days were clouded by financial embarrassments and the death of his wife, who passed away in 1830. She was Elizabeth, daughter of Captain Lawrence Kortright of New York City. He then removed to New York and made his home with his daughter Eliza, the wife of Samuel L. Gouverneur. Here he lived, it is said, the life of a recluse. He died July 4, 1831, and was given a public funeral, with an oration from the City Hall steps by William Alexander Duer, president of Columbia College, and a service in St. Paul's Chapel. He was buried in the Marble Cemetery in Second Street; but twenty-seven years after, the body was removed to Virginia under the escort of the Seventh Regiment of New York, and buried in Hollywood Cemetery, Richmond, on July 4, 1858, in a tomb which had been erected by the State of Virginia. In addition to his pamphlet already mentioned President Monroe wrote, in 1786, a memoir on the free navigation of the Mississippi. He left, in manuscript, a philosophical "History of the Origin of Free Government" and "The People the Sovereign." His correspondence and state papers are in the Library of Congress.

Mr. Parker.

Mr. Parker is probably the gentleman referred to in several of Mr. Mercer's letters as holding a claim which he wished to purchase.

JOHN RENNOLDS

Mr. Fearon.

No facts concerning Mr. Fearon have been discovered.

Francis T. Brooke.

Francis T. Brooke was born at Smithfield, Virginia, August 27, 1763. He was well educated. In 1780 he was appointed first lieutenant in General Harrison's regiment of artillery; in 1781 he served under Lafayette. He then commanded a company in Colonel Febiger's regiment, joining General Green at Charleston, South Carolina. At the close of the war he returned to his native state and studied law. He was admitted to the bar in 1788, and commenced practice at Morgantown, Virginia. He became attorney for the state, and in 1794 was a member of the House of Delegates.

In 1796 he removed to Fredericksburg. In 1800 he was state senator and was made speaker of the senate. In 1804 he was elected judge of the court of appeals, and served eight years as presiding judge. In 1831 he was reelected, and remained on the bench until his death in 1851.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Exeter, Otsego County, Oct: 27th 1804.

REV^d AND DEAR SIR,

I GLADLY embrace an opportunity of writing, that I may express in an affectionate manner how greatly I love and admire you as a precious Minister of my Lord and Master.—Secluded as I am from the company of those who are engaged in the arduous work of the Ministry, I find some alleviation from care by writing to my absent Brethren.—Not only an alleviation, but a pleasure which admits of no alloy—I rejoice in their prosperity, not only because they are my fellow Creatures but because I read in that, the prosperity of that Church which I esteem as the Pillar and Ground of the truth: To advance this Church and to cause Mankind to keep the unity of the Spirit in the bond of peace I trust is our constant endeavour—what calling more glorious! what work more honourable! God in mercy grant that I may worthily fill the station in which I am placed.

I wish you to send me a Catalogue of the Bishops, before and at the Reformation and by whom they were consecrated. If a correct list was made out and published, perhaps it would tend to call People into the Bosom of the Church. Mention also some of the most weighty Arguments by which we justify a separation from the Catholic Church—or more properly the Reformation in that Branch of the Church to which we belong.

With respect to the Church in this County it is gradually increasing. The Enemies to it are however powerful and very numerous, yet by the mercy of God and the benevolence of my friends, my Table is still spread in their presence—Blessed be his holy Name for all his goodness. However, when I speak of Enemies I would have you understand that

DANIEL NASH

I have no contention with any of them—when they rage they may do it alone.

The Season past I have introduced catechising in public upon every Sabbath, heretofore I taught in private, but am convinced I shall succeed better by doing it in public. I hope a blessing is in store for the Church in the Wilderness. The account Mr. Judd will render will undoubtedly be pleasing. I think he is calculated to do much good and I hope will be placed by our benevolent Bishop in some eligible situation.

The Notification for my attendance at the Convention did not arrive untill the Lord's Day after the Meeting. But my want of notice did not stop my attendance. I cannot go so great a distance, neither do I think you will see me in New York, unless necessity forces me to offer myself as a Missionary.

I am aware of the task a Man has to go through in that station and only a hope of procuring a comfortable subsistence for my family will lead me to do any such thing. By the Bearer you can send me whatever Books you have to dispose of. With much esteem I am

Your obliged friend

DANIEL NASH

Be so kind as to present my Respects to the Rev^d Dr. Beach—Mr. Jones and Mr. Harris—tell the former that I never procured any Books of his from Mr. Urquhart—

Superscription:

THE REV^d JOHN H. HOBART New York
Mr. Tunnickliff.

ANNOTATIONS

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

HOBART CORRESPONDENCE

Carve Jones.

See sketch which precedes his undated letter of 1805.

William Harris.

For sketch see page 288.

John Urquhart.

John Urquhart was made deacon on October 18, 1795, by the Rt. Rev. Dr. Provoost of New York. In 1797 he became rector of St. John's Church, Johnstown. Of his difficulties in that position Bishop Chase thus writes:

"Although some distance out of his way, he could not deny himself the pleasure of going to Johnstown, to visit his fellow-laborer in the gospel, the Rev. Mr. Urquhart. Here he had the pleasure of beholding a goodly stone Church, with an organ, built by Sir William Johnson, and endowed by that munificent person with a glebe for the support of an Episcopal clergyman. The Church had been recovered by an appeal to the legislature, sitting in Albany, as the writer had witnessed when a student for orders in that city; but the glebe was still in the hands of those who had seized on it in the time of the war, when so many prejudices for political reasons had been excited against the Episcopal Church. While the Presbyterian minister was maintained in comfort, Mr. Urquhart received the support only of the few remaining Churchmen whom poverty had detained in the place. Whether this blot on the Christian name has ever been wiped away or not, the writer has never heard." [*Bishop Chase's Reminiscences, vol. i, p. 28.*]

He was able to do much to revive the parish. In 1804 he resigned, but remained as principal of the Johnstown Academy. In 1809 he succeeded the Rev. Joseph Warren as rector of St. Peter's Church, Peekskill, and St. Philip's, Philipstown.

He seems to have been very attentive to every part of his work for some time, but gradually grew negligent, and in 1814 left the parish.

His name is not found in any clergy list after that year.

John Tunnicliff.

For notice see Volume III, page 220; and also see Volume II, page 503.

CHARLES FENTON MERCER

[FROM CHARLES FENTON MERCER]

Little river, Nov. 1st 1804.

MY DEAR HOBART

I SEIZE a few moments, in a visit to the farm of my brother in law, in order to inclose, under cover to you, the accompanying letter to Mr Munroe, which I will thank you to forward, by the British packet, or the first good opportunity. What am I to conjecture, from your long silence? [*torn*] know not how anxiously I have expected to hear from you, or you would certainly have written to me sooner. Ever zealously interested in whatever regards your plans of life, my solicitude for your welfare has been, if possible, augmented by the intelligence which your last letter gave me, that you had some secret scheme in agitation, which you would reveal to me, provided I would hasten on to New York. My dear Hobart, had it been, as possible for me to meet you at your own house, as for you to satisfy my inquietude, another stage would not have left Virginia, without conducting me to you. But perplexed, embarrassed, harassed—just entering on a new profession, overwhelmed by the complicated and unfinished accounts of my dec^d father's estate, having large sums of money to remit to London, It has been impossible for me to leave Virginia, without violating the most solemn engagements.

I have not time, nor would the limits of a letter permit me, to enter into a detail of all my little cares. I impatiently wait the period, when I shall be able to recommence our much neglected correspondence, on a plan, which may serve to contract the wide space which divides us asunder. But, in the mean time, cheer me, I conjure you, by a few lines, now and then; in order that I may support a weight of business, and enter on my profession with alacrity. Inform me, too, whether my late letters,

HOBART CORRESPONDENCE

containing inclosures for England, to Mr Monroe, Mr Rennolds, and Mr Perrin, have arrived safely in New York, when you were able to forward them? by what vessels? and to what English ports? They contained bills of exchange for \$3260. which should be on the royal exchange of London to day, or my good friends Mr Munroe and Mr Rennolds, to whom, I am intimately indebted, for the success of my transatlantic voyage, will be exposed to the most inconvenient embarrassment, all the disgrace attending which, will, necessarily, attach to myself.

How is your health and that of Mr^s Hobart, and your children? Does my god-daughter improve? How are my friends in New York? Where is How? What are his pursuits? Where shall I direct a letter to him? Write to me, my dear Hobart, on all these subjects, if you give me, but a single answer to each of those interesting questions and believe me your silence may afflict the heart, but can never impair the friendship of your

CH^s FENTON MERCER.

Superscription:

REV^d JOHN HENRY HOBART New York

ANNOTATIONS

Plans of John Henry Hobart in 1804.

There is nothing now extant to show what the plans were to which Mr. Mercer alludes.

James Monroe.

For notice see page 339.

John Rennolds.

For sketch see page 338.

CHARLES FENTON MERCER

Mr. Perrin.

For notice see page 339.

The God-daughter of Charles Fenton Mercer.

For notice see Volume III, page 102.

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

HOBART CORRESPONDENCE

[JONATHAN JUDD to BENJAMIN MOORE]

Claverack 2^d November 1804.

RT. REV^d SIR :

I NOW give myself the pleasure of presenting you with a brief account of my proceedings, together with the observations I have been enabled to make concerning our Church, in the several places that I have visited since I last wrote you: and I believe, the greatest cause of your anxiety, on account of it, will be, your inability to profit by the opportunities, that are offered, for disseminating the principals of our Church, and for taking such measures as would almost ensure the prosperity of it.—“The harvest, truly, is great but the labourers are few.”

On Thursday after I wrote my last, (Sep: 20th) I left Paris for Lowville, where I arrived the next day (a distance of 64 Miles) and was very friendly recieved, and treated with much attention. On Sunday, I preached there to a respectable number of people, and baptized one Child.

On Tuesday 25th I left Lowville, and on the following day came to Paris; from thence intending to go to Onondaga; but having the misfortune to lame my horse, I was obliged to tarry at Paris over the next Sabbath and still fearing that my horse was incompetant to perform so great a journey. I turned my course to Sherburn (a place which In my last called Norwich.) where I arrived on Thursday, and where I found several families of Episcopalians, to whom on friday Oct^b 5th I preached a lecture. I preached to them likewise on the Sabbath & baptized 5 Children

On monday 8th inst I went to M^r Nash's where I spent the remaining part of the Week, with him, visiting his parishioners, & on Sunday 14th Officiated for him at Fly-Creek, and

JUDD TO MOORE

he for me, about 20 Miles west of Otsego, near the Unadilla.

On monday 15th I preached a lecture at the Church near M^r Nash's.

On the following Thursday I went to Cherry Valley, where on Saturday I attended the funeral of an Infant of a M^r Cressie, and on the Sabbath preached.

On Friday 26th I came to Duan's Borough and on the Sabbath preached there.

On monday last I left Duan's Borough, & on Tuesday arrived here. I still have the pleasure of saying, I have ever been cordially recieved, and treated with much attention.

A few weeks past it has been so very uncomfortable, and unhealthy, wether, that I visited but little.

In every place that I have officiated there are some flattering prospects. At Lowville on the Black River, as much so as the situation of the country will admit. Though new, yet it affords some good plants. There are in that village several respectable families who profess to be Episcopalians, & make it their constant practice to meet upon every Sabbath and have the Service performed Among those who bear the most active part are Silas Stow, & Moris S Miller Esqrs. Men of influence, and who I am persuaded will reflect honour on the cause. They have not yet a sufficient number quallified, according to law to form a Vestry, but considering the rapid Settlement of the country, and the other favourable circumstances, it is probable they will soon be able to do it. I heard of several other places on the River where it was thought probable there might be Societies formed, particularly at Brownville:—but my time wou'd now alow me to visit them. It might be of considerable importance to direct a Missionary particularly to that part.

At Sherburn also there are a number of families who meet every Sabbath. They appear to be industrious, tho' at present

HOBART CORRESPONDENCE

have acquired but little property. They are very much in want of a few books.

On the Unadilla, M^r Nash informed me there is a prospect of forming a respectable Society. There seems likewise to be some prospect of this nature at Cooperstown and at Cherry Valley. But if we would be successful at either of these places, it is necessary that something be done pretty soon, and especially if we would be successful at Cherry Valley. Indeed, I fear the present opportunity will be the only one. There is at present no preaching there, and it is the intention of the people, to have him, whoever takes upon him that office, likewise be an instructor in their Academy, and it is further the intention of some of the principal characters in town, that he should be a Episcopalian.

I was particularly requested by Doct. White to represent this their situation to you, and likewise to desire you, if possible, to recommend some one, whom you should think adequate to the task.

The situation of the Church at Duansburgh is more easily conceived than expressed. The destitute condition in which it has been, ever since the death of M^r Wetmore, has proved very unfavourable to it. Indeed, it appears, from the information given me by General North, that unless some assistance is speedily granted them it must inevitably go to ruin: and this, the present indefatigable industry of the Presbyterians will contribute very much to bring about. The family under whose patronage it has heretofore been, seem willing to do, in addition to what they have already done, every thing that is reasonable for its maintainance and encouragement. It might, therefore possibly be worthy the consideration of the Society for propagating &c to consider, whether, in gratitude to that family, there ought not some assistance to be granted it.

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Mr Duane's desire is, to procure a Young man, who, together with parochial duties, will likewise be Instructor in his family, whose services he will handsomely reward. And this, he says, is the only method, by which, they can hope to succeed in reëstablishing their Church.

Rev Sir; I shall now, with your permission, consider my Mission as finished. I intend however if opportunity offers, to revisit some of the neighbouring parishes.

I shall still consider it my duty, to wait your advice concerning my future employment, & I say again, I am willing to make tryal wherever you may think it best.

If the Society can afford me some pecuniary assistance, my wages either whole, or in part, I shall consider myself as their much obliged Servant.

With due respect, I am your obliged
and humble Servant.

JONATHAN JUDD.

RT: REV^D BP: MOORE.

Superscription:

RT. REV^D BENJAMIN MOORE, New York.

ANNOTATIONS

Paris Hill.

For notice of St. Paul's Church, Paris Hill, see Volume II, page 499.

Trinity Church, Lowville.

The town of Lowville, Lewis County, is in what is known as the Black River region. It was a part of the Oneida Country, and formed a portion of the Macomb purchase in 1791. When surveyed it was known as town No. 11. It retained that designation until the present town was formed March 14, 1800. Nicholas Low of New York City, a wealthy merchant and banker, bought extensively in this region in partnership

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with several others. In the division made in 1796 the present towns of Adams, Watertown, and Lowville fell to him. Silas Stow was his agent in the settlement, and the first town meeting was held at his house. The earliest recorded religious service was held by the Rev. Mr. Cinnery, November 29, 1799. It is uncertain to what religious body he belonged. He was followed by several Methodist itinerants, including Joseph Willis, the eccentric Lorenzo Dow, and Mr. Hassenclever. Judge Kelley, a famous Free Will Baptist exhorter, held services at Stow's Square from 1798 until 1806. As early as 1800 Judge Stow gathered the Churchmen in the community in his own house, where he read the service and sermon to them. A Congregational Church was organized December 3, 1803, at Stow's Square, under the Rev. Ira Hart of Connecticut. In 1805 a Congregational Church was gathered at Lowville, and organized September 18, 1807. The Methodist Society built a church in 1805, and a Baptist Church was incorporated September 8, 1824. The efforts of Jonathan Judd, Amos G. Baldwin, and other missionaries, as well as the zeal of Judge Stow, seem to have been without permanent results. Bishop Hobart visited the town and confirmed several persons in 1818. It then formed a part of the mission field of the Rev. Joshua M. Rogers of Turin. Finally, there was sufficient encouragement to organize a parish. A meeting was held September 24, 1828, when Kent Jarvis and George Lyman were elected wardens, and Leonard Harding, L. S. Standring, Albert Strickland, George D. Ruggles, Henry Butler, Samuel Wood, Ambrose W. Clark, and Meritt M. Norton, vestrymen. The Rev. Edward A. Renouf presided, and was chosen rector. The name adopted was Trinity Church, Lowville. A church was built in 1846, and consecrated by Bishop De Lancey in November of that year. A tower was erected and a bell purchased in 1853. The rectory was built in 1857. On March 1, 1912, the Rev. William Angus Braithwaite, who for six years previously had been rector of Emmanuel Church, Adams, New York, assumed the rectorship of Trinity Church, Lowville. As reported in the American Church Almanac for 1912, one hundred and sixty-two communicants were recorded.

Onondaga.

For notice see Volume III, page 129.

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Christ Church, Sherburne.

This town was formed from Paris, Oneida County, March 5, 1795. It is on the northern border of Chenango County, east of the centre. It is watered by the Chenango River, which flows through the town in a southeasterly direction and receives as tributaries Handsome and Mad Brooks. The Chenango canal passes through the valley and runs parallel to the river. The first settler was Major Brooks, a leader in "Shays' Rebellion," who came into the valley in 1790. He was followed in 1792 by Joseph Gutherie, who built his cabin near the present Sherburne village. In 1793 a company from New England took up a large tract of land in the southwestern part of the township, then known as Number Nine.

Among its members were Nathaniel Gray, Joel Hatch, Abraham, James, and Newcomb Raymond, Joseph, John, and Eleazar Lothrop, with their families. Before their own cabins were finished they erected a log meeting-house, in which, on the Sunday after their arrival, they gave thanks for the protecting care of Almighty God in bringing them to their new home. In July, 1794, a Congregational Church and Society was organized by the Rev. Mr. Campbell, who is said to have been sent by the Connecticut Missionary Society. He was followed by the Rev. Moses C. Walch, Ammi R. Robbins, Seth Williston, Walter King, and others, who officiated for short periods while on missionary tours. Permanent church organizations were effected early in the nineteenth century, including the Baptists, Methodists, Congregationalists, Universalists, and one or two union churches. The work of missionaries of the American Church was intermittent. On June 7, 1828, a meeting was held at the school-house under the presidency of the Rev. Russell Wheeler, rector of Zion Church, Butternuts, and St. Andrew's Church, New Berlin, and a parish was organized by the name of Christ Church, Sherburne. Thomas Kershaw and Henry N. Fargo were chosen wardens; Asa Foote, Reuben Davis, Amasa Skinner, Alexander Holmes, Alson Upham, Peter J. Davidson, David Skinner, and Jonathan Thayer, vestrymen. The Rev. Edward Andrews, who had been made deacon by Bishop Hobart, October 1, 1827, and was then principal of the academy at Oxford in the same county, was put in charge, giving to Sherburne one-quarter of his time, and he was also to officiate at New Berlin. Mr. Fargo, the junior warden, became the lay reader for the other Sundays. He was a store-keeper in

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the town, and it was largely through his efforts that the parish was founded. In 1831 a church was built and a bell purchased at a cost of two thousand live hundred dollars. Trinity Church, New York City, and John Watts of that city gave five hundred dollars each. The largest subscriptions in the town were from Thomas Kershaw, Amasa Skinner, and Henry N. Fargo, who gave one hundred dollars each. In 1832 the Rev. John W. Woodward, who had been made deacon by Bishop Onderdonk, September 25, 1831, and was then missionary at Richfield, Otsego County, took charge, giving one-half of his time. In August, 1832, Liberty Alonzo Barrows, who had been made deacon by Bishop Onderdonk, July 1 of that year, became missionary at New Berlin and Sherburne. He remained there for six years, and established both parishes on a firm basis. Thomas J. Ruger and Thomas Towell served until 1842, when Mr. Barrows resumed the rectorship. In 1846 he was succeeded by the Rev. William Dexter Wilson, afterward professor of moral and intellectual philosophy in Cornell University and the first dean of St. Andrew's Divinity School, Syracuse. He attained great distinction as a philosopher, theologian, and author. He died July 30, 1900, in his eighty-fifth year. His successors to 1904 have been Lewis H. Corson, Thomas Applegate, George L. Foote, Joshua L. Burrows, Thomas L. Randolph, Thomas A. Stevenson, William Ernest Allen, Frederick Brymer Keable, Antoine George Singsen, and Allen Grant Wilson. In 1904 Christopher John Lambert became rector, and was in office in March, 1912. As recorded in the American Church Almanac for 1912, the number of communicants was one hundred and sixteen.

Emmanuel Church, Norwich.

The town of Norwich, Chenango County, was formed from Union, Broome County, and Jericho, now Bainbridge, January 19, 1793. Its surface is composed of gently undulating ridges, separated by the valley of the Chenango. It is watered by the Chenango River in its western part and by the Unadilla on the east. The first settler was Avery Power, in 1788. He was followed by David Fairchild, Silas Cole, William Smiley, Nicholas Pickett, Major Thomas Brooks, Israel, Charles, and Matthew Graves, Mark, William, and Stephen Steere, John Randall, and John McNitt. The first inn was kept by Benjamin Edmund, and Jonathan Johnson was the first physician. The Rev. Manasseh French,

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a Baptist minister, held the first religious services in 1793 and 1794, and was followed by Elder Elisha Ransom. A Presbyterian Church was organized in 1798, by the Rev. John Camp, who remained in the town three years and preached to all the people. He was followed by the Rev. Jonathan Haskell. Services were intermittent until the Rev. Joel Benedict of the Connecticut Missionary Society reorganized the Church in June, 1814. Methodist services were held from 1824 by "Father Reynolds," and a Church organized January 13, 1827. The work done by Jonathan Judd, Davenport Phelps, and other early missionaries of the Church seems to have aroused only a temporary interest. A meeting for the organization of a parish was held under the presidency of the Rev. Liberty Alonzo Barrows at the court-house, September 17, 1832, when the name chosen was Emmanuel Church, Norwich. The wardens elected were David E. S. Bedford and Smith M. Purdy. The vestrymen were Jason Gleason, Thomas Milner, David Griffing, Philander B. Prindle, John Clapp, Henry De Forest Waller, M. Conkey, and Squire Smith. Mr. Barrows was elected rector. A church was built in 1834, next west to the Palmer House, which was consecrated June 4, 1836, by Bishop Onderdonk. Mr. Barrows resigned in 1836, and was succeeded by the Rev. John A. Brayton, who remained only a year, when Mr. Barrows resumed the charge of the parish and served until 1842. His successors have been David M. Fackler, Joseph Ransom, Samuel Goodale, Joshua L. Harrison, Stephen Douglass, N. Walton Monroe; James Abercrombie, during whose administration a recess chancel was added to the church and a rectory built in 1857; James W. Capen, William T. Early, Edward C. Lewis; Daniel E. Loveridge, by whose efforts a stone church was built in 1875 at a cost of twenty-five thousand dollars; Edward Bayard Smith, Montgomery M. Goodwin, Harry Dows Stebbins, and William de Lancey Benton. The rector in March, 1912, was Harrison W. Foreman. The number of communicants, as recorded in the American Church Almanac for 1912, was two hundred and eighty-five.

Daniel Nash.

For sketch see Volume III, page 110.

Fly Creek, Otego.

For notice see Volume II, page 501.

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Grace Church, Cherry Valley.

This town is in the northeastern corner of Otsego County. It contains the highest land elevations in the county, and is watered by tributaries of the Mohawk in the northern part, and by the head branches of the Susquehanna in the central and the southern portion of the town. It was formed as a town from Canajoharie, Montgomery County, February 16, 1791. It had been settled under a patent granted by Lieutenant-Governor George Clark in 1738 to John Lindesay of Scottish birth, who had been naval officer of the port of New York, Jacob Roseboom, and others. Mr. Lindesay settled on his patent with his father-in-law, Lieutenant Congreve, and some servants in 1739. He was soon joined by David Ramsay and James Campbell with their families, who had purchased large tracts from the proprietors. They were Scotch Irish, who had temporarily located in Londonderry, New Hampshire. In 1741 the Rev. Samuel Dunlop of Ireland, a graduate of Trinity College, Dublin, a licensed minister of the Presbyterian Church, brought to the settlement William Galt, William Dickson, and others from the north of Ireland. John Wells from Ireland settled in the village in 1744. Mr. Dunlop was a good classical scholar and opened a school in his own house. It is traditional that he often taught his pupils the proper method of scanning Homer and Virgil while driving the plough on his farm. Soon after his arrival a church was built on the hill north of Mr. Lindesay's house. It was the first in which English was used west of the Hudson River. It was known as the Presbyterian Church of Cherry Valley.

During the Revolution Colonel Walter Butler made furious raids upon the settlements west of Albany, killing and taking captive all who had renounced their allegiance to the British Crown. He was aided by Indians in his employ. It has often been asserted that the famous Mohawk chief, Joseph Brant, was equally ferocious, and that much of the terror that spread among the defenceless women and children left at home while their husbands and sons were in the Continental Army was due to his manner and cruel deeds. More thorough investigation has shown that he endeavoured to mitigate the horrors of these raids. The descent upon Cherry Valley was made November 11, 1778, when nearly all the inhabitants were brutally killed and the town burned.

After the close of the Revolution the few who survived returned and energetically commenced the work of rebuilding and attracting new

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settlers. The "ancient inhabitants" met October 5, 1785, and reorganized the Presbyterian Society. Colonel Samuel Clyde, John Campbell, Jr., and James Willson were chosen as trustees. No attempt was then made to build a new church. The records of that organization and extant documents show that from 1787 to 1794 Cherry Valley was visited by a clergyman whose name is given as "Mr. Russell" from Connecticut, who was said to be in the orders of the Church. No such name is found in any clergy list now available. He may have been an English clergyman who was temporarily in New England and New York. The services held by him were attended by all the people of the town. The Rev. Eliphalet Nott became the Presbyterian minister in 1795. In 1797 the Rev. Thomas Ellison of St. Peter's, Albany, made a visit as far as the Unadilla. In the course of it he was in Cherry Valley, and under his guidance the Churchmen of the town organized a parish by the name of Trinity Church, Cherry Valley. Services were held by Father Nash from 1798 to 1806. The parish was incorporated in 1803 with Ephraim Hudson and Elijah Holt as wardens, and Benjamin Gilbert, James Scott, John Dutcher, John Walton, and Cyrenus Stoddard as vestrymen. Until Mr. Nash commenced, about 1806, to hold services regularly at Cooperstown, services were held only occasionally in Cherry Valley. On December 18, 1806, a meeting of parish delegates arranged for systematic ministrations in each parish in Otsego County. Frederick Trenck Tiffany, who, after he had been made deacon in St. John's Chapel, New York City, April 21, 1820, took charge of Christ Church, Cooperstown, extended his labours to Cherry Valley in 1823. He reported to the Convention of the diocese that year four baptisms, one death, and seventeen communicants. In 1826 he reported that the congregation had suffered greatly by deaths and removals. How long Mr. Tiffany continued to have charge of Cherry Valley is uncertain.

In 1838 the Rev. Timothy Minor was officiating at Westford and Cherry Valley. In that year he styles himself "Rector of Trinity Church." The services held by Mr. Minor resulted in a reorganization of the parish. Subscriptions were gathered for the building of a church, and on Easter Monday, April 13, 1846, the corner-stone was laid by the Rev. Joseph Ransom, then officiating in the parish. The Rev. Alfred Baury Beach of Cooperstown and a large congregation were present. A service was held in the Protestant Methodist Church, at which a parish was organized by the name of Grace Church, Cherry Valley. James W.

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Brackett and Henry Roseboom were elected wardens, and Benjamin Davis, George W. White, Charles McLean, B. B. Provost, David L. White, Joseph Calder, Amos K. Swan, and William Oliver were elected vestrymen. Mr. Ransom was elected rector. His successors to 1911 have been I. Leander Townsend, John Dowdney, George H. Nicholls, Flavel Scott Mines, David L. Schwartz, Henry H. Oberly, John Henry Hobart De Mille, Reeve Hobbie, James Earl Hall, Cuthbert Ogilvie S. Kearton, and Thomas Elliott Calvert. In March, 1912, the rector was Charles Wesley Schiffer. As recorded in the American Church Almanac for 1912, there were one hundred and forty communicants.

Mr. Creasie.

After careful research the name of Creasie was not found in any publication upon Cherry Valley.

Christ Church, Duaneburgh.

For notice see Volume II, page 437.

Silas Stow.

The town of Lowville in Lewis County, New York, was purchased by Nicholas Low of New York City, in 1795. It was formed from Mexico, Oswego County, and other towns about 1800. Mr. Low appointed Silas Stow as his agent. Mr. Stow was born in Middlefield, Connecticut, December 21, 1773. He was the youngest in a family of eight children. He received a common school education, and studied law in Middletown, but soon abandoned it to make a new home on the banks of the Black River. He was agent for the settlement of Leyden, and in 1797 was made by Mr. Low agent for Lowville. He managed his trust admirably, and secured settlers of sterling character. Mr. Low gave him a tract of eight thousand acres, known as Stow's Square. He was judge of Oneida County in 1801. He served in Congress from 1811 to 1813, was sheriff in 1814, and in 1815 was made county judge of Lewis County and served until 1823. He was regarded as a sound lawyer, a man of real talent, and was thoroughly respected. He died January 19, 1827. He married Mary Ruggles of Boston in 1801. Three sons attained eminence.

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Morris S. Miller.

Morris S. Miller had been private secretary to Governor Jay. He became agent for Mr. Low in 1802, and served until 1806. He removed to Utica, where he was an active member and vestryman of Trinity Church. He served in Congress, and was first judge of Oneida County from 1810 to his death, November 16, 1824, in the forty-fifth year of his age. He married Miss Blucker of Albany. His son, Morris S., was a lawyer of prominence in Utica and vestryman of Trinity Church. Judge Miller stood high in the regard of his associates at the bar and the people of Utica.

St. Paul's Church, Brownville.

The town of Brownville, Jefferson County, was formed from Leyden, April 1, 1802. It was a part of the territory ceded in 1788 by the Oneida Indians to the State of New York and confirmed by the United States in 1784. It was included in the extensive purchase in 1791 by Alexander Macomb. Under the bill of sale to Peter Chassanis of Paris for two hundred and ten thousand acres, Jacob Brown of New York City with his father purchased of the American agent in 1799 the plot on which the town was laid out. Some particulars of the settlement will be found in the sketch of General Brown, Volume III, page 238. The earliest religious organization was at Perch River, and called the Brownville Baptist Church. Ten members were enrolled at the meeting held September 7, 1806, by Elder John W. Collins. On January 10, 1816, under Elder Little, a more permanent Church and society was formed. A Presbyterian Church was soon after gathered and incorporated. So far as can now be known, in addition to Mr. Judd, the Rev. Amos Glover Baldwin and Joshua M. Rogers were the only clergymen of the Church who visited the town before 1825. A meeting for the organization of a parish was held October 13, 1826. The Rev. William Linn Keese presided. The name chosen was St. Paul's Church, Brownville. Thomas Yardley How and Thomas Loomis were elected wardens; Asa Whitney, Tracy S. Knapp, Sylvester Reed, S. Brown, William S. Ely, Peleg Burchard, Edmund Kirby, and Hoel Lawrence were elected vestrymen. Mr. Keese was placed in charge. He was a graduate of the General Theological Seminary in 1826, and had been made deacon by Bishop Hobart, July 12, 1826. Mr. Keese was missionary for the whole county, and held services at Sackett's Har-

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bor, Watertown, and other places. In his report for 1827 to the Convention of the diocese he says:

“At Brownville, an Episcopal Church has recently been organized. Our success here has been of a character to call forth the loudest notes of thanksgiving and praise to Him who doth according to his will, not only in the armies of heaven, but among the inhabitants of earth. In a place, where, previously to the commencement of my labours, the voice of an Episcopal Clergyman had only once or twice been heard, numbers have expressed the most decided preference for our Church’s exhibition of divine truth, and manifested a marked partiality for our evangelical liturgy.” [*Journal of the Diocese of New York*, 1827, p. 47.]

Mr. Keese removed to Albany in 1830 to become rector of St. Paul’s Church. Here he worked far beyond his strength, and in 1832 was obliged to seek rest in the south. He died in 1836, sincerely mourned. The Rev. Joseph H. Price, his friend and successor at St. Paul’s, afterward rector of St. Stephen’s, New York City, says:

“He was one of those rare spirits we commonly denominate nature’s noblemen, but as I love to trace all that is good in man to the great first cause of all things, I think his patent of nobility was from Divine grace. He had no sympathy with anything mean, suspicious, or contemptible. His piety was robust and manly.” [*Dr. Price’s Sermon, St. Paul’s Semi-Centennial*, p. 24.]

The Rev. Amos C. Treadway, who had been missionary at New Hartford, Oneida County, where he was ordained priest by Bishop Hobart, October 5, 1826, was the successor of Mr. Keese in Jefferson County. Under his supervision there was progress and encouragement. In his first report to the Convention Mr. Treadway noted “the distracted state” of other religious organizations, and the fact that there was “but one settled minister of the Presbyterian denomination, in this large County,” and urged the sending of “one or two efficient clergymen.” In August, 1837, Ferdinand Rogers became rector. He developed the work, and organized a new parish in 1839, called All Saints’, in that part of the town known as Dexter. Services had been commenced by Mr. Treadway in 1836. A church was built in 1839, at a cost of two thousand dollars. In 1846 Mr. Rogers removed to Greene, Chenango County, where he spent the remainder of his life. He died January 17, 1876. He was succeeded by William Henry Hill, who, giving up brilliant prospects at the bar to enter the holy ministry,

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was made deacon by Bishop De Lancey, December 17, 1846, and in 1850 became rector of Zion Church, Morris. Mr. Hill was succeeded by George B. Eastman. In 1855 the Rev. Andrew Oliver became rector. After an incumbency of three years he removed to Belows Falls, Vermont. In 1864 he was made professor of Greek and Latin in St. Stephen's College, Ammandale, New York. In 1873 he was elected professor of Biblical learning in the General Theological Seminary, in succession to the Rev. Dr. Samuel Seabury. He filled the chair with ability for twenty-four years, and died in office October 17, 1897, in his seventy-fourth year. His successors to 1912 have been Moses E. Wilson, Jedidiah Winslow, at three different periods from 1864 to 1894, Thomas P. Tyler, Reginald H. Barnes, Thomas S. Ockford, D. Ellis Willes, Frederick P. Winne, Albert Danker, George Maxwell, Horace B. Goodyear, Gustav Edmund Purucker, Robert Westlake Bowman, and Gilbert A. Shaw. The rector in March, 1912, was George Alexander Perry. There are, as recorded in the American Church Almanac for 1912, seventy-two communicants.

Christ Church, Cooperstown.

On March 7, 1788, a new town was formed in Montgomery County and called Otsego. Within its limits was originally comprised the greater part of the present Otsego County. The town as now constituted occupied the hilly upland and intervalles between Otsego and Schuyler lakes. It was a portion of the land patent, for one hundred thousand acres, granted to Colonel George Croghan in 1769 in place of a large tract of land lying in Pennsylvania given him by the Iroquois Indians, but which was included in the cession of Indian lands to the Crown made by the treaty of Fort Stanwix, November 5, 1768, negotiated with great skill by Sir William Johnson. In the attempt to settle his new possessions Colonel Croghan mortgaged them to Sir William Franklin, governor of New Jersey, a son of Benjamin Franklin. Unable to meet the payments upon the mortgage, it was foreclosed, and about 1782 William Cooper and Andrew Craig of Burlington, New Jersey, came into possession of them. William Cooper was a lawyer of reputation, and determined to settle upon the lands families who would improve them. In the fall of 1785 he took the long journey to Otsego, and had the first glimpse of the beautiful country around the lake from the top of a tree on Mount Vision, east of the present Cooperstown. In 1786

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the first actual settlers came : John Miller, Israel Guild, the widow Johnson, John Howard, Elihu Phinney, Mr. Averell, and others. William Ellison opened an inn in 1786. In 1788 Joshua Dewey started a school, and the first store-keeper was Richard R. Smith, in 1789. In 1790 Judge Cooper removed his family to the settlement, which had been laid out in a village by the name of Cooperstown. He built a house for himself, and energetically developed his property. In 1797 he built the Elizabethan mansion known as Otsego Hall. Through his well-directed efforts more than forty thousand persons had become resident of the county and adjacent territory up to 1810.

Cooperstown has long been the chief village in Otsego township, and is the capital of the county. Judge Cooper was of Quaker descent, but had associations with St. Mary's Church in Burlington. No regular religious services appear to have been held in the village until 1798, when a Presbyterian Society was formed, and on June 16, 1800, ten persons, among whom were Stephen Warden, Timothy Sabin, George McKensey, and Thomas Tanner, signed the covenant and were incorporated as a church. The Rev. Elisha Mosely presided at the meeting and preached a sermon. The Rev. Isaac Lewis was chosen as pastor, and installed October 1, 1800, when the sermon was preached by the Rev. R. Smith of Schenectady, and the charges to the pastor and people were given by the Rev. Eliphalet Nott of Albany and the Rev. J. Coe of Troy. It is said that Baptist prayer-meetings were held soon after the settlement, but no Church organization was effected until June 21, 1834, and a church was built in 1836. The Methodists held services as early as 1814 in the court-house, the school-house, and private houses; they were formally organized October 22, 1816, under the Rev. Benjamin G. Paddock, and erected a church building in 1819 on the west side of Chestnut Street. The Roman Catholics of the village were few until after 1840. In 1847 regular services were held by the Rev. Mr. Gilbride. Their first church was built in 1851, and their present edifice in 1868. In his "Historic Records of Christ Church," George Pomeroy Keese records on page 3 :

"Mr. Cooper, in his 'Chronicles of Cooperstown,' says: 'On the 10th day of September, 1800, the eldest daughter of Judge Cooper was killed by a fall from a horse. Her funeral sermon was preached by the Rev. Daniel Nash, of the Protestant Episcopal Church, and she was interred according to the rites of that church, which were now

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performed for the first time in this village. Mr. Nash, since so well known in his own church for his apostolic simplicity, under the name of Father Nash, was then a missionary in the county. From this time he began to extend his services to Cooperstown.'”

Only a single service is known to have been held previously in Cooperstown. In the course of his missionary tour in 1797 the Rev. Thomas Ellison of St. Peter's Church, Albany, officiated in the courthouse to the great acceptance of the people. He was an intimate friend of Judge Cooper, his frequent correspondent, and to him the judge entrusted the early education of his son James Fenimore, whose “Pioneers” and Leather Stocking Tales have made the beauty of Cooperstown and the surrounding country known to every one. At that time there did not seem any encouragement for a parish organization. Mr. Nash faithfully gave all the time he could to the growing work in Cooperstown from 1806, when he made it a regular station in his circuit. The growth of the county was rapid. In 1806 Judge Cooper gave a plot of ground for a church and burial-ground.

A subscription was opened, and with the sum of fifteen hundred dollars granted by the corporation of Trinity Church, this was sufficient for the erection of a plain brick building. Miss Susan Fenimore Cooper, in her “Rural Hours,” as quoted on page 4 of the “Historic Records of Christ Church,” says :

“The oldest tomb, belonging to the good people of this little town lies within the bounds of the Episcopal church-yard, and bears the date of 1792. It was that of a child. Close at hand is another stone bearing date two years later, and marking the grave of the first adult who fell among the little band of colonists. At the time these graves were dug the spot was in a wild condition, upon the border of the forest, the woods having been only partially cut away. In a few years other members of the little community died, at intervals, and they were also buried here, until the spot had gradually taken its present character of a burying-ground. The rubbish was cleared away, place was made for those who must follow, and ere many years had passed the brick walls of a little church rose within the enclosure and were consecrated to the worship of the Almighty by the venerable Bishop Benjamin Moore, on the 8th day of July, 1810.

“Thus this piece of ground was set apart for its solemn purposes while shaded by the woods, and before it had been appropriated to

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common uses ; the soil was first broken by the spade of the grave-digger, and Death is the only reaper who has gathered his harvest here.

“The greater number of the trees now in the ground are pines, and a more fitting one *than the white pine of America*, for a Christian church-yard, could scarcely be named. With all the gravity and unchanging character of an evergreen, it has not the dull gloom of the cypress or the yew ; its growth is noble, and more than any other variety of the tribe it holds murmuring communion with the mysterious winds, waving in tones of subdued melancholy over the humble graves at its feet.”

The parish was organized by the name of Christ Church, Cooperstown. Mr. Nash was elected rector ; Daniel Johnson of Fly Creek and Orlo Allen of Cooperstown were chosen wardens ; and Isaac Cooper, Richard Davidson, Ira Starr, John F. Ernst, Elijah H. Metcalf, Calvin Comstock, Asael Jarvis, and William T. Latin, vestrymen. In 1815 measures were adopted to obtain further subscriptions “for the purpose of completing the Church, painting the steeple, &c.” Mr. Nash was still vigorously at work both in Cooperstown and elsewhere, and saw many gratifying results. He seems to have served for ten years as rector of Cooperstown without any stated salary. At a vestry meeting held in August, 1817, the following action was taken :

“When, after much friendly conversation and many observations respecting the general welfare of the church, and the pecuniary situation of the Reverend and worthy Rector, it was understood that all previous services were settled for and done away. But still, as the Vestry had a high sense of past services, they were willing, as far as in them lie, to reward accordingly, as may be perceived by the following. There being a sufficient number present to form a Vestry, it was called :

“Resolved, That the Vestry of Christ Church pay to the Rev. Daniel Nash, for his services in said church every other Sunday, from 1st of August, 1817, to 31st of July, 1818, two hundred and fifty dollars.

“A request being made to Rev. Mr. Nash if this sum would answer his expectations, he replied that he would willingly accept the same. There being a prospect of some surplusage, the following was passed :

“Resolved, That after paying the few incidental expenses attending the church for said year, the remainder of the balance of the sale of the pews be paid to Rev. Daniel Nash for past services.” [*Historic Records of Christ Church*, p. 6.]

JUDD TO MOORE

In 1818 the vestry received a letter from Mr. Nash signifying his intention of resigning the rectorship; but he reconsidered the matter, and was relieved by the appointment of Frederick Trenck Tiffany as lay reader by Bishop Hobart at the request of the vestry. Mr. Nash still visited Cooperstown regularly for all necessary pastoral work, and was nominally rector until his death in 1836. Mr. Tiffany was made deacon by Bishop Hobart in St. John's Chapel, New York City, April 21, 1820. In June of that year he was chosen minister-in-charge of Christ Church, and for several years he held services also in Cherry Valley. In 1828 a Sunday-school was organized under the superintendence of Mr. Pomeroy. It was before this assembly of children and their parents that John Adams Dix, then a young lawyer in the village, afterward general and governor of New York, made his first attempt at public speaking. His son, the Rev. Dr. Morgan Dix, says in his "Memoir," volume i, page 90:

"In Cooperstown my father made his first attempt at public speaking. The Rev. Mr. Tiffany, pastor of the Episcopal Church, invited him to address the Sunday-school. The occasion must have been deemed important, for he made elaborate preparation; and having written out what he intended to say, and, as he supposed, committed it perfectly to memory, set forth, rashly leaving the manuscript at home. 'I remember,' writes one who was present, 'just how he looked, as he stood a short distance from the front pews. He went on very smoothly for some time; but then, forgetting what came next, and becoming confused, and not being especially familiar with the subject, he had to make his way out of it as best he could. I was so confused myself that I never could remember how he did it. When we reached home the first thing he asked was how I felt when he broke down. He often spoke of it in after-years, with great amusement over his ill-success on that first appearance as a public speaker.'"

In 1831 a corner lot adjoining the church was purchased and a rectory built. The parish was now able to support itself, and from that time relinquished a missionary stipend. In 1840 many changes were made in the church building, which Mr. Keese thus notes on page 12 of his "Historic Records:":

"In the summer of this year extensive additions and alterations were made in the Church building, at a cost of about \$3,000. The rear wall was removed and a stone chancel erected. A screen of oak formed

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the west end and separated the body of the Church from the robing-room. In front of this was the prayer desk, with the pulpit above, which was entered from stairs in the rear. The design for this screen was procured from the church in Johnstown, Fulton County. Mr. Fenimore Cooper was much interested in its construction, and the cost, about \$300, was his contribution toward the improvements made at that time. In addition to this, the entire woodwork of the interior of the building was replaced by native oak, the semi-circular gallery removed, and the brackets, which support the roof, took the place of the tall white columns. The old round topped windows were narrowed and changed to the gothic style with pointed arches. New carpets and chancel furniture completed the improvements."

Mr. Tiffany's health had been failing for some years, and he resigned May 12, 1845, with the hope of being able to take some parish where the work would not be so arduous. In 1853 he revived the parish at Claverack, Columbia County, New York, where he built a church in 1856, and worked devotedly until his death in September, 1863. He was succeeded by the Rev. Alfred Baurý Beach, a graduate of the General Theological Seminary in 1845. He had been made deacon by Bishop Onderdonk, with other members of the seminary class, June 29 of that year. He remained for three years. He was afterward for two years rector of St. John's, Canandaigua, and for forty-five years rector and rector emeritus of St. Peter's Church, New York City. He died at Cooperstown, October 6, 1897, in the seventy-seventh year of his age.

Stephen Henry Baltin, who had been made deacon by Bishop Onderdonk, July 3, 1842, with other members of the class of 1842 in the General Theological Seminary, and was then rector of Zion Church, Rome, New York, was elected rector at a meeting of the vestry held November 10, 1848, and remained in office for ten years. In 1853 a spire was erected in place of the old tower and a new bell purchased. Mr. Baltin subsequently became rector of Christ Church, Jersey City, and died February 23, 1893, in his seventieth year. His successors to 1884 were Stephen Henry Symott, during whose rectorship the church was enlarged by the addition of transepts and a new chancel in 1864; D. Hillhouse Buel, afterward principal of the Ravenscroft Theological Training School, Asheville, North Carolina; Philip Auld Harrison Brown, afterward vicar of St. John's Chapel, Trinity Parish, New

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York City; Brady Electus Backus, afterward rector of the Church of the Holy Apostles, New York City; William W. Lord; and Caspar M. Wines. The Rev. Charles Sanford Olmsted, then rector of Trinity Church, Morley, in the Diocese of Albany, was elected rector in June, 1884. Under his administration many improvements were made, which Mr. Keese, in his "Historic Records," thus notes on page 33, the result of the vestry meeting held in June, 1890:

"Messrs. Keese, Bassett and Tuttle were appointed a committee on Church improvement, who should inspect the Church building and report what changes and additions are desirable. Subsequently the committee made a report, which was laid on the table, to receive a communication from the children of the late Mrs. Carter, which led to the adoption of a resolution by the Vestry:

"Resolved, That the Vestry of Christ Church accept with much pleasure and gratitude the offer of Mrs. Philip A. H. Brown, Mrs. G. Hyde Clarke, Miss Carter and Mr. L. Averell Carter, to build a Chancel as a memorial to their mother, the late Mrs. J. R. A. Carter, and their gift of land on which to erect a portion of it.

"At the same meeting the Vestry authorized the purchase of the house and lot in the rear of the Church for the sum of \$1,000, subject to the life interest of Mrs. S. K. Thompson in the same.

"Messrs. Keese, Crittenden and Hooker represented the Parish at the Diocesan Convention of this year.

"The Rectory was completed during this year and occupied by the Rector and his family. Some changes and additions were made at a cost of \$822.46, which was included in the report of the year, as follows: Parochial, \$4,225.81; Diocesan, \$321.50; general, \$246; total, \$4,793.31.

"There was no change in the Vestry of 1891. During this year was built the Carter Memorial Chancel, the corner stone of which has the following inscription:

AD MAJOREM DEI GLORIAM

ET IN MEMORIAM

JANE RUSSELL CARTER,

A.D. 1891.

"This is built of native blue quarry stone, with Lake Superior red sand stone trimmings, and consists of an addition 30 × 40 feet, divided

HOBART CORRESPONDENCE

into a choir, sanctuary, choir and clergy robing-rooms and choir aisle. The interior is finished in oak with stencil decorations. A reredos over the altar contains paintings of Saints with the Agnus Dei in the centre. A painting of the Ascension, after Hofman, 10 × 15 feet, occupies the rear wall of the Chancel."

In June, 1893, the Rev. Dr. Morgan Dix, rector of Trinity Church, New York City, presented a fine-toned bell of one thousand five hundred pounds weight, in memory of his father, General Dix, who was a member of the parish from 1828 to 1830. Dr. Olmsted resigned in June, 1896, to accept the rectorship of St. Asaph's Church, Bala, Pennsylvania. Upon the death of Bishop Spalding of Colorado, Dr. Olmsted was elected to that see, and consecrated May 1, 1902. The Rev. Richmond Shreve, rector of the Church of the Holy Innocents, Albany, became rector in June, 1896. The prosperity of the parish was now at its height, and continued during the seven years of his incumbency. Dr. Shreve resigned in 1903 to accept St. Peter's, Sherbrooke, in the Province of Quebec. The Rev. Ralph Birdsall, rector of St. Andrew's Church, Albany, was made rector in 1903, and was in office in March, 1912. As recorded in the American Church Almanac for 1912, there are three hundred and thirty communicants.

Joseph White.

Joseph White was born in the town of Chatham, Middlesex County, Connecticut, September 26, 1763. His father was a man of superior intelligence and a surveyor. He died when his only child was eight years old. It is said that the boy went away from home when very young, to make his own way in the world. During the Revolution he was a powder boy on an armed vessel, and was in several engagements with the British. On page 624 of his "American Medical Biography," Dr. Stephen West Williams says:

"Of this part of his life he was not in the habit of saying much. He remarked that the roar of the cannon affected his organs of hearing so intensely that he was nearly or quite deaf." After the Revolution he studied medicine and surgery under the skilful direction of Dr. Oliver Fuller of Fairfield County and Dr. Gurdon Percival of East Haddam, Middlesex County. When he was twenty-one he passed a successful examination by eminent physicians of the state and was by them licensed to practise. He proceeded to New York State, hav-

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ing, according to the family tradition, for his outfit "a horse, a valise, and fifty dollars in his pocket." He settled first in Catskill, and later removed to Bowman's Creek in Canajoharie, Montgomery County. After spending a year there he went in 1787 to Cherry Valley, in Otsego County. This was then a frontier town, which had been originally settled about 1740 by sturdy Scotchmen. It had been devastated and many of its inhabitants massacred, in the raid made in November, 1778, by Joseph Brant, the Mohawk chief, and Captain Walter Butler with his Rangers and Indian allies. Brant's efforts saved many from a frightful death. In 1787 some of the former inhabitants had returned from exile, as they termed their captivity in Canada, and had been joined by pioneers of a sturdy and vigorous stock. By them Cherry Valley was made a town of great importance. Dr. White was diligent in his profession, was a man of keen understanding, very exact and precise in his methods of treating disease, and as a surgeon had no superior in the state outside of New York City. His practice extended over a radius of nearly seventy miles. In his "Medical Biography," page 628, Dr. Williams remarks: "His perceptions were quick, but before he acted in his professional character he carefully examined and noted all the symptoms, and his judgement was not formed or acted upon until he made use of all the lights in his power, hence his usefulness, the value of his opinions, and the confidence which his practice inspired. He filled a large space in his profession, and his calls and rides extended from Albany to Buffalo, of about three hundred and fifty miles asunder, and no one acquainted, with his character will pretend, that his wide fame rested on anything like quackery.

"He read and noted with care all genuine and useful discoveries, and it was wonderful, considering his numerous calls, some of which he even neglected, how well and exactly he knew what each modern had added to the science and practice of physic and surgery, and how readily he applied the acquisitions of each to his own business. His surgical operations were numerous and very generally successful."

In 1796 he was senator for the western district in the Senate of the State of New York. He was a strong federalist and supporter of Governor Jay; as a member of the council of appointment he had so much influence that he was able to control the appointment of Colonel Daniel Hale of Albany as Secretary of State in 1798, in spite of very strong

HOBART CORRESPONDENCE

opposition. In 1800 he was made the first judge of the court of common pleas for Otsego County, and served until 1822.

In 1817 Dr. White was chosen president of Fairfield Medical College and professor of surgery also in the town of Fairfield, Herkimer County. His duties did not make his removal necessary, and his annual courses of lectures in those institutions enhanced their reputation. His attainments gained for him the honour of serving for several terms as president of the State Medical Society. Dr. White died June 2, 1832, in the seventieth year of his age. Two sons, Delos and Menzo, became noted physicans. The descendants of a daughter who married Jacob Livingston still live on a large farm purchased by him in 1793. Dr. White's granddaughter, Mrs. Cox, in her "Recollections," which form a chapter of John Sawyer's "History of Cherry Valley," thus describes her grandfather on page 150:

"He was a very handsome man six feet in his stockings and very active and powerful. He usually wore a dark green coat, long stockings and breeches; when riding he wore Wellington boots."

Dr. Williams says on page 630 of his "American Medical Biography:"

"His mode of travelling was on horseback. Few men could endure so great a measure of fatigue from this mode of travelling. For the robust it is, however, the most eligible and healthy and altogether preferable to the gig or sleigh which lead to habits of indolence and effeminacy. He at one time rode from Albany to his place of residence in Cherry Valley, fifty-three miles, without stopping. At another time he rode from Buffalo to Batavia, forty miles, before taking his breakfast."

James Griffitheth Wetmore.

For sketch see Volume II, page 240.

William North.

For sketch see Volume III, page 147.

James Duane.

For notice see Volume III, page 151.

DANIEL NASH

[FROM DANIEL NASH]

Exeter Otsego County, Nov. 15 1804.

REV^D. AND DEAR SIR,

AS this is most likely the last opportunity I shall have to write untill the opening of the Spring, I gladly improve it, altho' it is but a few Days since I wrote by Mr. Tunnicliff. I felt uncertain but what you had something you wished to communicate and I am fond of affording you an opportunity which you can have by the Bearer. I have mentioned in a Letter to the Bishop the necessity of having an Academy erected in some Place at the Westward. It is the Policy of the Dissenters to put themselves at the head of every school of note. In those Places they use every Art to prejudice the minds of Youth against the Church. This is insufferable, and if it is allowed by the Episcopalians we must reap the fruit of our doings, in beholding our Children grow cold and indifferent towards those sentiments which have caused the Martyrs to embrace Death in every frightful form.

At our general Meeting of the Leading members of the different Societies in Dec^r. next I shall make a proposal that we shall endeavour to do something towards establishing a respectable School. I shall communicate whatever is interesting. With respect to the most elegable Place, I am at a loss, this may occasion difficulty. My heart is fully bent in doing something which shall be advantageous. I wish for the best. May God bless you.

Your obliged friend

DANIEL NASH.

Superscription:

THE REV^D. JOHN H. HOBART, New York.
Mr. Kilburn.

HOBART CORRESPONDENCE

ANNOTATIONS

John Tunnickliff.

For notice see Volume III, page 220.

Truman Kilborn.

Mr. Kilborn was the town clerk of Burlington, Otsego County, in 1808 and 1809. He was supervisor of the town in 1818 and 1819.

JANE TONGRELOU DAYTON

[FROM JANE TONGRELOU DAYTON]

Wednesday

DEAR SIR,

BY M^{rs} Dayton's particular request I am to inform you that M^{rs} Beasley expired last night between 11 & 12 O'clock, the family as you may suppose are in great affliction and still undecided whether it will be practicable to keep the corpse untill M^r Beasley can get here, the Doctor thinks it may be done, but some of the connections are opposed to it what will be concluded on I do not yet know but as soon as they come to a determination you will be informed.

If the weather should be pleasant I wish you would persuade Goodin to come out with you. M^r Dayton wishes you to watch as much as possible for M^r Beasley as she is fearful he may come immediately in without halting in New York, but I do not think it probable he will set off 'till he receives Doct^r D's letter which went from here but yesterday,—in very great haste I am

affec^y Yours

J. T. D.

Superscription:

REV^d M^s HOBART, N^o 46 Greenwich Street, New York

Endorsement:

Nov. 29. 1804.

ANNOTATIONS

Mrs. Dayton.

Mrs. Dayton was the wife of General Jonathan Dayton, noticed on page 335 of Volume I. Her maiden name has not been ascertained.

Susan W. Beasley.

Mrs. Beasley was Susan W., daughter of General Jonathan Dayton

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of Elizabeth Town, New Jersey. She was married to Mr. Beasley, August 22, 1803. She died November 28, 1804. She left one daughter.

Frederic Beasley.

For sketch see Volume III, page 325.

Mary Goodin Hobart.

Goodin was the wife of John Henry Hobart.

Doctor Dubois, or

Doctor Dunham.

The allusion of Mrs. Dayton may be to Benjamin Dubois, a son of the Rev. Benjamin Dubois of Freehold, New Jersey, who had a large practice in the vicinity of Elizabeth Town from 1801 to 1805, when he removed to Franklin, Ohio; or to

Lewis Dunham, a son of Colonel Azariah Dunham of New Brunswick, where he was in 1754. He was a surgeon in several New Jersey regiments during the Revolution. He became a member of the Medical Society of New Jersey in 1783, and served as its president in 1791 and 1816. He died in 1821. His practice was in a very wide circuit from his home in New Brunswick; or to

Jacob Dunham, a brother of Dr. Lewis Dunham. He studied medicine in Philadelphia when only nineteen years old. He was a classmate of Dr. William Potts Demers of the University of Pennsylvania, whose works on the diseases of women and children and essays upon various medical subjects were long standard. Dr. Jacob Dunham had an extensive practice. He lived at New Brunswick, New Jersey.

JOSEPH GROVE JOHN BEND

JOSEPH GROVE JOHN BEND was born in New York City in 1762. His parents were residents of the Island of Barbados, where their son was brought up. He had a specially fine training for business life as well as in the classics. When he returned to New York is not certain. After pursuing his studies for the ministry under the direction of Bishop Provoost, he was made deacon on July 13, 1787, at the first ordination held by the Bishop of New York, at the same time with Richard Channing Moore. On December 3, 1787, he became an assistant minister in the united churches of Christ and St. Peter's, Philadelphia, under Bishop White, then rector. In 1789 he was a delegate to the General Convention. On June 17, 1791, he became rector of St. Paul's Church, Baltimore. It was a parish of especial eminence for its works and those composing its membership. It is a remarkable tribute to the young rector that on the day after his election he took his seat in the Convention of the diocese and was chosen a member of the standing committee. Under him the growth was such that a second church was built in 1796, and named Christ Church, for which an associate rector was chosen.

In 1801 he founded an institution, still in existence, for the education of poor girls. In every way he was a man who knew the needs of the parish and of the city. He was among the founders of the Baltimore Library and the Baltimore General Dispensary. He seems to have been too busy to write books. He published two funeral sermons and his inaugural sermon. He died on September 13, 1812, in the fiftieth year of his age.

That careful historian, Dr. Ethan Allen, says of him: "The estimation in which Dr. Bend was held in the Diocese is shown by his being always a member of the Standing Committee; always a delegate to the General Convention; always the Secretary of the Diocesan Convention; always a member of its most important Committees—I say *always*, for the exceptions are too few to notice; and he was far more than any other, the confidential adviser of his Bishop. The Diocese of Maryland indeed owes a debt to his memory, which should secure to his name a perpetual remembrance.

"In his family, he taught his children himself, devoting to their instruction the time especially employed in making his daily toilet. During his life time they never went to a school.

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“He was an eminently punctual and economical administrator of both time and money; though he never spared either in the service of the Church, of the poor, or of a friend. One of his family rules was that there should be a pot of soup made every day, particularly in the winter; and after being partaken of by the members of his family, the remainder should be distributed to the poor.

“In his parish he was indefatigable. He kept a register containing all the members of his congregation, and visited each in turn, making a certain number of visits every day. For that period he was remarkable for the number of his week-day public services.

“His theological opinions were probably not very different from those of his friend Bishop White, though the exclusive claims of his Church were more decidedly affirmed by him. Indeed he is said to have been the leader of the then High Church party, both in the Diocese and General Convention.” [*Sprague’s Annals*, vol. v, p. 354.]

[FROM JOSEPH GROVE JOHN BEND]

Balt^o, Dec^r 26. 1804.

REV. & DEAR SIR,

SOME time since the journal of the General Convention & the sermon of Bishop White reached us; and as I thought, the sermon of B^p Moore, I turned them over to D^r Rattoone, as Secretary of our Convention; but as, in the distribution of them, he justified the motto applied to him of “*festina lente*,” I could no longer bear his tardiness, but went to the correspondent’s of Mess. Swords, to get a copy of pamphlets, with which you may suppose I was pretty well acquainted. Of the journal there were 200 copies; of B^p White’s sermon 300. This has puzzled me, & I have contented myself with supposing, that there is some mistake. Have the goodness to tell me, whether or not it is so; and if not, how it has happened, that D^r Moore’s sermon has not been published; or if it has, that no copies of it have reached us.

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JOSEPH GROVE JOHN BEND

Shortly after I got to Baltimore, I heard, that my brother Dashiell had received a letter from New York, informing him, that we had passed in Gen. Con. a canon prohibiting prayer-Meetings. This you may suppose I denied; altho' I supposed, the report was founded on my canon, prescribing greater strictness as to the liturgy, which canon was never acted upon. Upon enquiry, I found, that the intelligence was conveyed by a letter of Mr Post of your city, whom I suppose of Christ-Church. I have set him down in my books, as worse than a post,—as a mere log.

I am told, that the books, which you have edited, are doing some good on the Eastern shore of our State. Let this encourage you to go on in the work of Love; and may you not only go on, but prosper!

You are probably not ignorant, that I have been deprived of my long tried companion & wife. To you, under the idea of suffering a similar loss, I leave to judge the severity of the trial, which I have suffered; but may you, if such a dispensation should ever visit you, be able to say, “Thy will, Lord, be done!”

You were so obliging as to remind me of the affinity created between us by our marrying of kinswomen. This affinity death has annihilated; but, I hope, my dear Sir, we shall not forget, that we are allied, by congeniality of sentiment, and by being partakers of the common Service of our Lord and Master Christ.

It is highly probable, that your merits & station in the church will point you out, as a proper deputy from the Convention of New-York to the Gen Con—to meet in Baltimore in 1808. If I then be alive, & here, both which events I hope to realize, remember, that you are to be my guest; and [*torn*] good cousin, your wife, will accompany you, I have a house & a

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heart both capacious enough to receive you both. With my best respects to her, I remain,

Rev. & dear Sir,

Your affect^d brother & friend,

JOSEPH G J BEND.

P.S. I thank you for your letter, directed to me at Phil^a — Since I wrote the above, I have recollected, that we have not received the office of Induction. If there has been an error, I depend on you to have it corrected.

Jan^y 7. 1805

Superscription:

THE REV^d JOHN HENRY HOBART, Greenwich Street, New York.

ANNOTATIONS

William White's Consecration Sermon.

The consecration of the Rev. Dr. Samuel Parker, who had been elected Bishop of Massachusetts upon the death of Bishop Bass, took place in Trinity Church, New York City, on Friday, September 14, 1804, during the sessions of the General Convention. Morning Prayer was said by the Rev. Dr. Joseph Grove John Bend. The sermon was preached by the Rt. Rev. Dr. White. Bishop White, as Presiding Bishop, was the consecrator, assisted by the Bishop of Maryland, Dr. Claggett, the Bishop of Connecticut, Dr. Jarvis, and the Bishop of New York, Dr. Moore. The sermon considered the duties, the authorities, and the qualifications of the gospel ministry. The opening paragraphs are:

“Who then is that faithful and wise servant, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?”

“AMONG the many authorities in scripture for a standing ministry, this is one of the most decisive; because, being a declaration of our Saviour to his disciples while he was with them, and yet applying to

JOSEPH GROVE JOHN BEND

the ordering of a kingdom in prospect, it proves the institution of such a ministry to have been in contemplation from the beginning, as a part of his gracious purposes to his Church.

“In the preceding part of this chapter, there are many salutary instructions of our Saviour to ‘an innumerable multitude’ which, it is said, ‘were gathered together.’ The last of these instructions is, that they should have their ‘loins girt about, and their lights burning,’ in preparation for the future coming. St. Peter takes occasion to inquire, ‘Lord, speakest thou this parable unto us, or even unto all?’ The answer in my text is an intimation, that Peter was right in his construction of a more immediate application to the disciples. As if it had been said—However suited the instruction to hearers of all degrees; yet to thee, and to thy fellow disciples it especially belongs; and in you, to all who shall succeed you in your commission; who are to take the charge of the whole flock; and will therefore have the greater need of the vigilance enjoined.

“I consider the text as setting before us these three particulars of the Gospel Ministry:

“I. Its *Qualifications*;

“II. Its *Authorities*; and,

“III. Its *Duties*.

“i. There are the *Qualifications*, which are two, *Fidelity* and *Wisdom*. Accordingly, taking up the *former* of these, I may define it to consist in *Affection*, *Firmness*, and *Diligence*.

“I say, it supposes *Affection*; meaning for the work of the Ministry; on the ground of its origin and its merits. This is taught us in that solemn transaction, in which our Saviour, about to invest St. Peter with the pastoral charge, makes an inquiry into the sincerity of his affection. Known to him who knew the hearts of all men was Peter’s preparation for the work before him; yet, for the confirming of his affection, and to show him the greatness of the trust, he thrice demands of him, ‘Simon, son of Jonas, lovest thou me?’ enjoining him, on every answer in the affirmative, ‘feed my sheep.’ The instruction extends through all ages, to everyone who is receiving the pastoral charge; who may, in that transaction, hear his Lord demanding of him, as he did of Peter, ‘lovest thou me?’ That is—Delightest thou in my character, in my precepts, and in that dispensation of grace which I am establishing, for the recovery of a fallen world? And if his heart cannot

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answer with that of Peter, 'yea, Lord, thou knowest all things, thou knowest that I love thee,' let him not expect, that his ministry will be attended either with usefulness to the world or with satisfaction to himself.

"As affection is one pre-requisite, so also *Firmness* is another. This was strongly inculcated on the first publishers of the Gospel; who were told, 'fear not them who can kill the body, and after that have no more that they can do; but rather fear him, who can destroy both soul and body in hell.' Now, if any should suppose, that the same fortitude is not alike necessary at all times, although not always for the like occasions, it must argue a mistaken estimate of the state of the world, even within the bosom of the Christian Church. To bear an open testimony against irreligion and immorality; to set at naught wealth and station, so far as they give countenance to these great destroyers of human happiness; to be incapable of a word, or of a look which should operate as flattery of persons, or an implied approbation of their corruptions; and, further, on fit occasions, to reprove and rebuke with all authority, are duties to which there will be constant calls, until that general harvest of the world when the tares shall be separated from the wheat.

"To give these dispositions of affection and firmness their due use, there is occasion for that of *Industry*; or the devoting of our talents, of our time, and of our strength to the work of the Ministry; the renouncing, as much as may be, of all pursuits and cares which hinder it; and, as to such studies as consist with it, the *drawing of them*, as the service says, *this way*."

After considering in detail the three divisions of the subject, the preacher thus concluded:

"While I am thus delineating duties evidently lying on my Rev. Brethren of our Ecclesiastical Convention, I am aware that the matters delivered relate to the ministerial character at large, without much peculiar reference to that highest grade of the Ministry to which one of our Rev. Brethren is to be admitted at this time. But when I contemplate his long standing in our communion, and the reputation which he has sustained in it, together with the experience which he has had, and the zeal which he has manifested in its concerns, I feel no inclination to deliver to him, in the form of instructions suggested by the discretion and grounded on the authority of the speaker, the

JOSEPH GROVE JOHN BEND

same truths which the Church is about to address to his conscience in her own most authoritative instructions before the Altar.

“I trust it is an evidence of the good Providence of God over our Church, and it is certainly one of the most encouraging circumstances in my administration of her concerns, that her Bishops have never been called on to admit into their number any person, under the influence of the spirit of innovation, which, in a variety of ways, is aiming at inroads on that holy system of radical and evangelical devotion which we have inherited from our Parent Church, and which has been handed down to her from the pure source of primitive belief and practice. Should such a case occur, I am persuaded of my Right Rev. Brethren, and, under the hope of divine aid, it is my determination in regard to my own conduct, that there shall be a resistance of a measure so directly tending to the dishonour, and, eventually, the ruin of our communion. We cannot, however, but have observed with the most poignant sorrow, that even our desire of extending the kingdom of the Redeemer has been a door of admission to the Ministry of persons who disdain whatever restraints may be imposed by public reason on private fancy. And, indeed, it gives us one of the most melancholy views which can be taken of human nature, to find evils of this magnitude arising out of a combination of extraordinary apparent piety, with a disregard of the most explicit promises which can be made, in one of the most solemn acts to which Religion can give her sanction. If through the medium of imposing recommendations and more imposing perfidy, we have been sometimes betrayed into the admission of Presbyters of this description, it is to be hoped that subsequent experience of them will be a bar to their introduction to the Episcopacy.

“I entertain no doubt that there will be a strengthening of this bar, in the Consecration on which we are now to enter. The Rev. Person who is to be the subject of it—such I am persuaded is the expectation of us all—will act up to the spirit of the high requisition of the text, in regard to the flock of Christ to be committed to him, of ‘giving every one his portion of meat in due season’—the wholesome meat of evangelical doctrine, unaccompanied by the poison of enthusiasm. Not only so, he will resist that specious but false reform which, by an abandonment of the characteristic doctrines of our holy Religion, would leave little of it beside the name. And, above all, he will, in

HOBART CORRESPONDENCE

his conversation and in his conduct, bear a protest against an increasing infidelity, 'exalting itself above all that is called God, and that is worshipped;' and deriving indirect aid from those errors, which, under the venerable profession of Christianity, are a departure from 'the truth as it is in Jesus.' These are benefits, my Rev. Brother, which I delight in anticipating, rather than in enjoining. I will so far, however, change the manner of my address, as to exhort you to look forward for your encouragement, while engaged in so holy and so beneficent a work, to the promise connected with the words which have been the subject of his Discourse—'Blessed is that servant, whom his Lord when he cometh shall find so doing.' Blessed we believe you will be, in a divine prospering of your endeavours for the extension of truth and righteousness. Blessed you will certainly be in the consciousness of employing your talents for the use for which they were bestowed. But, above all, blessed you will finally and everlastingly be in the sentence already recorded by the pen of Inspiration—'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

It adds to the solemnity of this exhortation when it is remembered that Bishop Parker died December 6, 1804, without ever having performed an Episcopal act. The title-page of the sermon will be found at the end of the volume in the List of Books Referred To.

Benjamin Moore's Convention Sermon, 1804.

Upon the second day of the session of the General Convention, Wednesday, September 12, 1804, after the organization of both houses had been effected, the Bishops and deputies "attended divine service in Trinity Church, where prayers were read by the Right Rev. Bishop Claggett, and a sermon on the occasion of the meeting of the Convention, delivered by the Right Rev. Bishop Moore." [*Journal*, 1804, *Bioren's Reprint*, p. 216.]

The sermon was published under this title: "A Sermon preached before the General Convention of the Protestant Episcopal Church in the United States of America. In the City of New York on Wednesday, September 12, 1804, by the Right Reverend Benjamin Moore, D.D. Bishop of the Protestant Episcopal Church in the State of New York. Published at the request of the Convention. New York: Printed by T. & J. Swords, 160 Pearl street, 1804."

JOSEPH GROVE JOHN BEND

Elisha Dunham Rattoone.

For notice of Dr. Rattoone see page 241.

Thomas and James Swords.

For sketch of this firm see page 330.

George Dashiell.

George Dashiell was born in Somerset County, Maryland, in 1770. Early in his life he was a lay reader in Stepney Parish. He was made deacon by the Rt. Rev. Dr. White on March 20, 1791, and became rector of Somerset parish. He removed to Delaware, and in 1797 returned to his native state as rector of South Sassafras, Kent County. In 1800 he was at Chester in the same county. In 1804 he was chosen rector of St. Peter's Church, Baltimore. He was a leader of the opposition to Dr. Kemp, in his election as Suffragan, which will be noted in its proper place. Owing to his secession, and the formation of "The Evangelical Episcopal Church," he was deposed, December 8, 1815. He died in the city of New York in the year 1852.

Canon proposed by Dr. Bend in 1804.

The published Journal of the House of Deputies for 1804 makes no mention of any canon offered by Dr. Bend. Upon September 13, the second day of the session, "the following resolution was moved and seconded:"

"*Resolved*, that a committee be appointed to enquire whether any and what alterations of, or addition to, the canons of the Church are necessary, and to report. The question being taken on the above resolution, it was determined in the negative." [*Journal*, 1804, *Bioren's Reprint*, p. 216.]

This was evidently offered by Dr. Bend. At no time did the Convention have before it a canon on prayer-meetings.

William Post.

A notice of Mr. Post will be found on page 272.

John Henry Hobart's Books in 1804.

Mr. Hobart had edited anonymously in 1803, "A Treatise on the Nature and Constitution of the Christian Church, . . . by William

HOBART CORRESPONDENCE

Stevens." He had also been instrumental in the publication of an American edition of "A Guide to the Church in Several Discourses, . . . by Charles Daubeney, LL.B." An edition of "A Companion for the Festivals and Fasts, . . . by Robert Nelson," was prepared by him. In the spring of 1804 appeared his own compilation, "A Companion for the Altar." From that time his pen was never idle. These are probably the books to which Dr. Bend alludes.

Mary B. Bend.

The sketch of Dr. Bend prepared by the Maryland historian, Dr. Ethan Allen, says of his first wife: "She was a native of New Jersey and connected with several distinguished families there." Mrs. Bend was a daughter of Abner Hatfield of Elizabeth Town, New Jersey, and a niece of Hon. Elias Boudinot. She married Dr. Bend in April, 1790, died in the autumn of 1804, and, according to the register of St. Paul's Parish, was buried on October 31.

An epitaph upon a tablet in Baltimore gives these particulars of his wife and family:

"In memory of WILLIAM BRADFORD, JOSEPH, ANNA MARIA, JOSEPH HUTCHINS, and ANNA CATHARINE, children of the Rev. Joseph G. J. Bend and Mary B. Bend his wife, who have been in the merciful and wise providence of their heavenly Father, taken away from the evil to come, and added to the angelic choirs. Thy will, O Lord, be done. William Bradford was born, 27 January, 1791, and died, 10 March, 1791; Joseph, born 20 November, 1791, died 22 November, 1791; Anna Maria, born 17 October, 1794, died 21 January, 1795; Joseph Hutchins, born 18 February, 1796, died 16 November, 1797; Anna Catharine, born 26 May, 1800, died 19 July, 1800. Also, in memory of SUSAN BRADFORD, daughter of the same parents, who was born on the first of October, 1804, and died the following day." [*Alden's Collection of Epitaphs*, vol. i, p. 105.]

Dr. Bend married for his second wife, Mrs. Claypole. They had no children. Mrs. Bend survived her husband many years.

Office of Induction.

At the Convocation of the Clergy of Connecticut, held at Derby, November 20, 1799, an office of Induction prepared by the Rev. Dr. William Smith, rector of St. Paul's Church, Norwalk, was adopted.

JOSEPH GROVE JOHN BEND

After some revision it was passed in 1802 by the Diocese of New York. At the General Convention of 1804, held in the city of New York on Thursday, September 13, it was

“On motion, *Resolved*, That a committee be appointed to prepare an office of induction into the rectorship of parishes. The following members were appointed a committee: Rev. Dr. Parker, Rev. Mr. Baldwin, Rev. Mr. Harris, Rev. Dr. Ogden, Rev. Dr. Blackwell, Rev. Mr. Price, Rev. Dr. Bend.”

On the following day a report was made. After discussion and amendment by the House of Bishops it was adopted on Saturday, September 15, 1804, and its use was made compulsory. In 1808 the title was changed to an office of Institution. Since 1832 its use has been optional.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

DEAR HOBART

I HAVE time only to beg you to give the inclosed letter the earliest possible conveyance to London or any other English port and to assure you of the unceasing affection of your sincere —

but rather neglected

friend,

CH^S FENTON MERCER

Alexandria Jan. 12th 1805

Superscription:

[*Torn*]

JOHN HENRY HOBART, Minister of Trinity Church New York

[FROM CHARLES FENTON MERCER]

Leesburg, Loudoun County
Virginia

January 14th 1805

MY DEAR HOBART

AT the moment of my departure from Alexandria, I wrote you a few lines, inclosing a letter to M^r John Rennolds of London, containing a bill of exchange, which I was desirous of having forwarded by the earliest opportunity. The inclosed is a letter to the same purport, covering a copy of the same bill, which I will thank you to put in the letter bag of the first ship which sails from New York for a port in England; provided it be not the same vessel, to which you have confided the first copy.

My dearest Hobart, what am I to conclude from your late silence? Not, I earnestly trust, that your Mercer is less dear to you, than formerly. I assure you he does not love you less,

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CHARLES FENTON MERCER

nor can he believe, it is a thought too painful to his feelings, that, you regard him with diminished affection. Oh No! perhaps you have been perplexed by a thousand cares: your mind has been a prey to anxiety, and you have been unwilling to share your sorrows with your Mercer.

You enjoined me to secrecy, as to some distant hints you gave me of a plan you had in contemplation: but you left me to conjecture, only, what it could be.

Let me hear from you, my dear Hobart, everything which regards your prosperity in life, is deeply interesting to me. Leave me no longer in uneasy suspense concerning your situation, your views, & your happiness.

Remember me affectionately to Mr^s H.; kiss your little children for me, and confide in the affection
of your friend

CH^s F MERCER

Superscription:

REV^d JOHN HENRY HOBART Assistant Minister of Trinity Church New York
W^m Penn

ANNOTATIONS

John Rennolds.

For sketch see page 338.

William Penn.

William Penn may have been the son of John Penn, one of the signers of the Declaration of Independence. He was a native of Virginia, but removed to North Carolina in 1744, where he practised law. He died in Granville County, North Carolina, in 1788.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

MY DEAREST HOBART

I ARRIVED here late last evening, and this morning, received, the inclosed letter which put me in a state of mind the most painful imaginable. I conjure you, my dear friend, to let me hear whether you received my inclosure for Mr Monroe, Mr Rennolds and Mr Perrin: pray inquire if John Smith received those directed to him under cover of a letter. Beg John to write and inform me by what opportunities he forwarded his and how long they remain'd in New York: let me hear from you by what vessels you transmitted yours as well as the time of their sailing.

Should any misfortune have attended those letters it will perhaps produce the greatest embarrassment to a gentleman, to whom I am under the greatest obligations.

Excuse my dear Hobart the brevity of this letter. My mind is torn by anxiety.

Remember me affectionately to Mr^s H. and to Jⁿ Smith and Wisner. Direct your letter to Fredericksburg, provided you write by the return of the mail. I beseech you not to delay the information I request.

Your affectionate friend

CH^s FENTON MERCER

Fredericksburg—January—22nd 1805

I wrote to you from Alexandria a letter inclosing one for Mr Rennolds containing a third remittance.

Will you, My dear Hobart, write a few lines to Mr John Rennolds by the 1st ship which sails from New York at my request, and inform him, by what vessels, the letters which I sent to New York under cover to you and our friend John

CHARLES FENTON MERCER

Smith, were forwarded. This will save much time and relieve his mind from anxiety sooner than I could in any other mode. God bless you.

Superscription:

REV^d JOHN HENRY HOBART, New York

ANNOTATIONS

James Monroe.

For notice see page 339.

John Rennolds.

For sketch see page 338.

Mr. Perrin.

For notice see page 339.

John Witherspoon Smith.

For notice see Volume III, page 215.

Henry G. Wisner.

For notice see Volume III, page 291.

HOBART CORRESPONDENCE

[FROM SAMUEL OGDEN]

Newark Jan^y 26th 1805.

MY DEAR SIR

YOU will receive enclosed Six Pamphlets, containing our proceedings at Amboy. May I entreat you, to forward, Three of them, with such *remarks as you may think proper*, to Bishop Jarvis; and one of them to Doctor Beach, with my best respects. Doctor Ogden's conduct, was such at Amboy, as I believe, I may truly say, hath not left him, a single episcopal Friend, in short his conduct, hath been such, in this Town, and County, among the people of other denominations, as to create very many hard thoughts of Him. On Thursday of last week, by order of our Supreme Court, the Jury, of inquiry, was called to set, on his suit against me, when being fully prepared, to place the *good Mans*, conduct in its *proper light*; I was much mortified to find, that this council finding on a *previous examination of Evidences*, that, he having been the Violent aggressor, *previous to my having given Him an angry word*, no action could possibly be supported against me; and therefore refused proceeding to Trial: Notwithstanding every exertion of myself, and Council, to induce them to do so. Thus endeth all the Good Mans boasted Judgment obtained at Trenton, last Autumn. Indeed it is not easy for me, to describe to you the extreme shame [*torn*] light, He was held in, even by *His own Counsel, Jury, &c. &c.*

I have enclosed, a copy, of what He, has handed about [*torn*] state of the case, or dispute, between our Church and [*torn*] I have read it over with the most carefull attention, and must declare that I never read, so few lines, in our Language, so *full*, of the most *palpable falsehood*, and misrepresentation; Indeed it is difficult to discover *One Truth* therein! of which you can

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judge, so far as relates to our New York operations; Indeed His conduct seems to have placed Him below contempt! I pray you excuse the liberty I take with you, and believe me Your Friend and Humble

Servt

THE REV.^D M.^R HOBART

SAM^L OGDEN

No superscription.

ANNOTATIONS

Special Convention of the Diocese of New Jersey, 1804.

The pamphlets alluded to by Colonel Ogden are copies of “Journal of Proceedings of a Special Convention of the Protestant Episcopal Church in the State of New-Jersey, held in St. Peter’s Church, Perth Amboy, on the 19th day of December, 1804. Newark: Printed by W. Tuttle & Co.” At the session on Wednesday afternoon, December 19, this action was taken:

“Col. Samuel Ogden now presented a Memorial from the Wardens and Vestry of Trinity Church at Newark, stating, that a very unhappy controversy exists between the Rev. Dr. Uzal Ogden, the Rector; and the Wardens, Vestry-men, and Congregation of said Church, which is of such a nature as to threaten not only the well being—but the very existence of their Church; that it has proceeded to such lengths as to preclude all hope of an amicable termination; and that, in their opinion, nothing short of a dissolution of the connection, which exists between them, can restore the peace of the church and prevent its utter ruin.

“WHICH being read, and the facts stated in it, being established to the satisfaction of the Convention by sundry documents: the following resolutions were moved and adopted.

“It appearing to this Convention, that certain controversies are now existing, between the Rev. Dr. Uzal Ogden, Rector of Trinity Church, at Newark, and the Vestry and the Congregation of said Church, which are of such a nature as cannot be settled by themselves, and which have proceeded such lengths as to preclude all hope of a favor-

HOBART CORRESPONDENCE

able termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace and promote the prosperity of the said Church. It is therefore resolved, That this Convention do earnestly recommend and advise the said Rev. Dr. Uzal Ogden to relinquish his title to the Rectorship of said Church within thirty days from this date, and give notice thereof to the Rev. Andrew Fowler, Chairman of the Standing Committee of this State: and we do also earnestly recommend and advise the congregation and vestry of said Church, upon such his resignation as aforesaid, to allow and secure to the said Rev. Dr. Ogden, out of the funds of the said Church, the sum of two hundred and fifty dollars per annum during his life. And if the said Rev. Dr. Ogden shall refuse to comply with the terms above mentioned; that then, and in such case, authority is hereby given by this Convention to the Standing Committee of this State, with the aid and consent of a bishop, at their discretion, to proceed according to the canons of the Church, to suspend the said Rev. Dr. Ogden from the exercise of any ministerial duties within this State.

“RESOLVED, That the Secretary of this Convention serve a copy of this and the preceding resolution, certified by him, upon the Rev. Dr. Uzal Ogden, within ten days; and, that in case the said Rev. Dr. Uzal Ogden shall not agree to the recommendation to relinquish his said Rectorship, or neglect to signify his assent, or refusal thereof to the Chairman of the Standing Committee of this State, within thirty days from this date, that, in such case, the said Chairman of the Standing Committee is hereby required to proceed within thirty days thereafter to call a meeting of the said Standing Committee to carry into effect the authority given to them in the foregoing resolution.

“THE deputation from Trinity Church at Newark, informed the Convention, that, in behalf of their Church, they were willing to accede to the conditions, recommended in the first of the foregoing resolutions.” [*Reprint of the Journals of the Diocese of New Jersey*, p. 275.]

Dr. Ogden had previously read a paper declaring “that he withdrew himself from the Protestant Episcopal Church,” but would continue as rector of Trinity Church, Newark, under his license and letters of Orders from the Right Reverend Father in God, Richard, late Lord Bishop of London.

SAMUEL OGDEN

Abraham Jarvis.

For notice see Volume III, page 52.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Uzal Ogden.

For sketch see Volume III, page 222.

HOBART CORRESPONDENCE.

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Manlius Feby 4. 1805
(Onondaga County)

RIGHT REV^d SIR,

SO late as December ult^o I came to this county, and have, with great satisfaction found the newly organized churches laudably engaged to be built up in the order of the Gospel. I had written them last Spring that it was my intention to be with them early in the Summer, but in the issue they were not more disappointed than I was myself. The immediate difficulties in the way of my removal (some of which still appear to remain) together with sickness in my family and the death of one of little sons have conspired to delay the renewal of the duties of my mission to a later period than I hoped.

Having been heretofore particular in communicating to your Reverence, both verbally & by letter, my unpleasant embarrassments, I respectfully hope they may be considered as a suitable apology for my absence. It is still my earnest wish & intention, as unremittingly as possible to devote my time to the service of the existing churches here & to others which thro' the divine favour may be ere long organized in the counties west of this.

Upon my arrival in this town a vestry meeting was notified & a subscription set on foot for building a Church, which bids fair to meet with success. The prospect to me is highly animating. Indeed Sir I cannot but anticipate Churches rising in all the principal towns in this flourishing western hemisphere.

I beg liberty to inform your Reverence, that a young Gentleman residing in this County (Onondaga) who has had an academical education, & who appears to be piously disposed, & of amiable manners, expresses a wish to be prepared for

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the service of the Church. Could he be supported by the funds of the Church or otherwise he would place himself where, & under such instruction as you shall please to direct.

My next letter will contain a journal of my mission since Decem^r last.

With sentiments of duty & respect, I am

Right Rev^d Sir

Your most obedⁿ

R^T REV^D DOCT^R MOORE

and most hum^l servⁿ

DAVEN^T PHELPS.

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE, D.D. New York.

[DAVENPORT PHELPS TO BENJAMIN MOORE]

LeRoy (Genesee County) Feby 18. 1805

RIGHT REVEREND SIR

IN my last letter from Manlius a few weeks past, I had it not in my power to give you a complete extra^ct of my journal since Decem^r ult^o the 21st of which month I left my family to return to the duties of my mission in the western counties of this State.

On my way to Buffaloe creek near the great Falls I administered baptism to six infants, and on the 25th being unable to reach a settlement, where it might be proper to perform divine service, visited a single family of our communion, & administered baptism to three infants.

Thursday 27. reached Hartford, Genesee River where I visited several episcopal families—on Sunday read prayers, preached & baptised three adults. Several families were prevented from attending with their infants for baptism by the extreme severity of y^e weather.

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January 4. reached Geneva where I was agreeably disappointed by learning that in this pleasant flourishing town are a number of respectable episcopal families; by one of whom I was requested to pass some time with them on my return.

Sunday 6th read prayers and preached at Onondaga where I found the church persevering & benefitted with the addition of several families. From thence I proceeded twelve miles to Manlius, where a vestry meeting in the course of y^e week was notified & the subject of building a church taken into consideration:—a subscription set on foot which met considerable success, & which I trust will soon amount to enough to put up & enclose the frame. They at present calculate the building to be 40 or 45 by 60 feet. I have queried with them as to the size, but they manifested a disposition not to lessen it. For a new place Manlius is already wealthy & flourishing.

Sunday 13. read prayers & preached at this place & baptised three children. The week following rode to Paris where Mr Judd had not yet arrived, & Sunday 27th read prayers and preached at this place. On Wednesday sat out on my return to y^e westward & at Sullivan baptised two children. The same week returned to Manlius where I found some demur had arisen respecting the place on which to build y^e proposed Church. In order to conciliate y^e difference & at their request I remained & read pr^s & preached with them on Sunday y^e 27th On the Friday following read pr^s & preached at Onondaga & baptised nine children.

Feby. 3^d (Sunday) Again read prayers & preached at Manlius, which place I left two days after with the pleasing expectation of their making good progress in respect

PHELPS TO MOORE

to the building & proceeded to Marcellus & Aurelius where is a small number of respectable members of y^e chh who manifest a disposition to organize;—a measure which I trust it may in a few months be thought best to take—here

2 baptised 2 Childⁿ

7 Sunday Feby 10. read prayers, preached & baptised seven infants at Geneva. In this town & its vicinity there appear to be thirty (or more) Epis^c families who I believe are earnestly disposed to organise & who I flatter myself bid fair to become one of the most respectable Churches in the western counties. A number of the principal gentlemen being abroad at this time, it was not thought proper to conclude the subject till some time in the Spring, when I intend to return to them & unremittingly devote my services to that extent of country between Canandaigua & Manlius, a distance of about 50 miles—What I thus contemplate I know will be labourious; but Sir, from the prospect of their not being otherwise supplied—from the animating probability of laying a foundation for the enlargement of our most excellent Church & especially having y^e advice of your reverence to confine my services to this quarter, I hope to be little absent therefrom.

2 Thursday Feby 14. Bap^d 2 Children at Canandaigua—The Chh here organised when M^r Chase was on y^e mission have long since suffered themselves to dissolve. But at this juncture, y^e independents being dissatisfied & about to dismiss their Teacher, y^e members of our church are much engaged on y^e subject of reorganising.

Sunday Feby 17. read prayers and preached at South
 5 Hampton in this county & baptised one adult & four chil-
 42 dren. The severity of y^e weather in this country has been extreme indeed—numbers have perished on the road—

HOBART CORRESPONDENCE

it is now severe, & being in a cold house I can hardly hold my pen.

I shall from time to time write as materials shall offer worthy to be communicated, & in the meantime remain, with sentiments of duty & respect,

R^t Rev^d Sir

Your most obed^t

and most hum^l Serv^t

Forty two baptisms

DAVENT^T PHELPS.

RIGHT REV^D BISHOP MOORE

No superscription.

ANNOTATIONS

Buffalo Creek.

For notice see Volume III, page 21.

Hartford.

For notice see Volume III, page 21.

Trinity Church, Geneva.

The county of Ontario was formed from Montgomery County, January 27, 1789. It extended originally to Lake Ontario, and from it have been taken the counties of Steuben and Genesee, and also parts of the counties of Monroe, Livingston, Yates, and Wayne. It was the home of the Seneca Indians, who were the most powerful and largest of the Five Nations in the Iroquois Confederacy. The principal seat of the tribe was Kanadesaga, just west of the present village of Geneva, at the foot of the Seneca River. This county was included in the tract claimed by Massachusetts, a large portion of which was purchased in 1787 by Oliver Phelps and Nathaniel Gorham. Previous to 1788 the settlers in what is now the village of Geneva were Clark Jennings, who kept a log tavern on the bank of the lake, Peter Ryckman, Peter Bortle, and Colonel Seth Reed. When Oliver Phelps vis-

PHELPS TO MOORE

ited the settlement June 4, 1788, he wrote that he was well pleased with what he had seen of the country, and proposed "to build a city as there is a water carriage from here to Schenectady, with only two carrying places of one mile each." In 1793 the town of Seneca was formed. It comprises the territory in the southeast corner of the county, on the western shore of Seneca Lake. The site of Geneva, which is the most important place in the town, with a portion of the surrounding country, was sold to Robert Morris, who resold to Sir William Pulteney, John Hornby, and Patrick Colquhoun of England. Charles Williamson, as their agent, came to the Genesee country in 1792, and planned the development of Geneva, laying out the village on the bluff so that all houses should have an unobstructed view of the lake. The village grew slowly, and in 1806 had sixty-eight houses, with a population of three hundred and twenty-five persons.

The earliest religious organization was effected July 16, 1798. Oliver Whitmore, Elijah Wilder, Septimus Evans, Ezra Patterson, Samuel Latta, William Smith, Jr., and Polydore Wisner were chosen trustees. The members of the society then formed were Presbyterian, and held lay services until 1800, when the Rev. Jedediah Chapman was sent as missionary by the General Assembly of the Presbyterian Church. He organized a church in 1800, with Oliver Whitmore, Elijah Wilder, and Seth Stanley as ruling elders. Whatever influence upon the people early visits from missionaries of the American Church may have had previous to 1805 is not now known. It is certain that Judge John Nicholas read the service and sermons as early as 1803, when the Nicholas and Rose families came from Virginia. The place of meeting was the village school-house.

Upon the visit recorded in his letter Mr. Phelps baptized Charles Barrone Hallett, Robert Lawson Rose, Ellis John Stone, James Moore, Elizabeth Tinline, Anne and Elizabeth Wood. These are the first names recorded in the baptismal register of Trinity Church. A meeting for organization was held August 18, 1806, when John Nicholas and Daniel W. Lewis were chosen churchwardens, and Samuel Sheckel, John Collins, Robert S. Rose, Richard Hughes, Ralph T. Wood, David Nagle, James Reese, and James Powell were chosen vestrymen. The parish was named Trinity Church, Geneva. As entered upon the records of the parish the following persons attended the meeting: John Nicholas, Daniel W. Lewis, James Reese, James Reynolds, David

HOBART CORRESPONDENCE

Nagle, Robert W. Stoddard, John Collins, Robert S. Rose, Samuel Colt, Ralph T. Wood, Richard Hughes, William Hortsen, Thomas Wilbur, Richard M. Bailey, William Tappan, Levi Stephens, Thomas Wood, Richard Lazelere, and Thomas Smith. A church building was commenced on All Saints' Day, 1808. It was built by Jonathan Doane, father of Dr. George Washington Doane, Bishop of New Jersey, from plans drawn by himself. The dimensions were forty feet by fifty-eight feet. It was of timber, and evidently designed, says Bishop Coxe, "in imitation of its nursing mother, Trinity Church, New York." It was consecrated on Whitsunday, June 9, 1810, by Bishop Moore. The cost was five thousand four hundred and seventy-one dollars, of which one thousand five hundred was given by Trinity Church. Davenport Phelps held the rectorship in addition to his other missionary work until his death, June 27, 1813. He was succeeded by the Rev. Orin Clark, a native of New Marlborough, Massachusetts. Under him the church was firmly established. Orin Clark died August 23, 1828. His successors to 1902 were Richard Sharpe Mason, the Biblical and liturgical scholar; Nathaniel F. Bruce; Pierre Paris Irving, afterward secretary of the Foreign Committee of the Board of Missions; Samuel Cooke, afterward rector of St. Bartholomew's Church, New York; John Henry Hobart, a son of the great Bishop; William Henry Augustus Bissell, afterward Bishop of Vermont; William Stevens Perry, afterward Bishop of Iowa; and Henry Welles Nelson. In 1901 Dr. Nelson was made rector emeritus. The Very Rev. Charles Morton Sills, Dean of St. Luke's Cathedral, Portland, Maine, was then called as rector. He was in office in March, 1912. The American Church Almanac for 1912 records seven hundred and twenty-one communicants. The present church building was commenced in 1842, finished in 1844, and consecrated by the Rt. Rev. Dr. De Lancey, Wednesday, August 15, of that year. Within its walls are interred the remains of the first Bishop of Central New York, Arthur Cleveland Coxe.

Onondaga.

For notice see Volume III, page 129.

Manlius.

For notice see Volume III, page 300.

PHELPS TO MOORE

St. Paul's Church, Paris Hill.

For notice see Volume II, page 499.

Jonathan Judd.

For sketch see Volume III, page 30.

Sullivan.

For notice see Volume III, page 294.

St. John's Church, Marcellus.

For notice see Volume III, page 367.

Aurelius.

For notice see Volume III, page 364.

St. John's Church, Canandaigua.

For notice see Volume III, page 17.

Philander Chase.

For sketch see Volume III, page 251.

Southampton, now Caledonia.

The territory within this town was included in the township of Northampton, formed in 1797, which comprised the greater part of the present Genesee County. Three towns were set off from it on March 31, 1802, and named Batavia, Leicester, and Southampton. On April 4, 1806, its name was changed to Caledonia. The surface is level or undulating, with much strong ground. When the new county of Livingston was formed February 21, 1821, from the counties of Genesee and Ontario, Caledonia was among the towns taken from Genesee County, and is in the northwest corner of the new county. It is watered by the Genesee River and Allan's Creek. Caledonia Spring, covering six acres, is in the northern part. In 1797 L. Petersen, a Dane, built a small log tavern near the "Big Spring," as it was then called. He soon had as neighbours Mr. Brooks, an Englishman, and David Fuller, who also opened a tavern. Captain Williamson, agent for the Pulteney Company, to which the land belonged, made attractive offers to a company of immigrants from Perthshire, Scotland, who had sailed from Greenock

HOBART CORRESPONDENCE

in March, 1798, and arrived in New York at the end of April. They were almost without money when they reached Johnstown, New York, where they had friends. They readily accepted the terms made by the agent, and went to their new home near the Big Spring early in 1799. Among them were John Malcolm, James McLaren, Hugh McDermid, Donald McPherson, John McVean, Peter Campbell, and John McNaughton. In 1799 a store was opened by Alexander McDonald. In 1801 the Pulteney Company built a grist-mill at the outlet in the Big Spring. A school-house was built in 1803, with Jeannette McDonald as the first teacher. The first religious services were held under the leadership of Peter Campbell. It was at his house, November 15, 1802, that a religious society was formed under the name of the "Caledonia Presbyterian Religious Society." Thomas Irvine, Duncan McPherson, Peter Campbell, John Christy, and Peter Anderson were chosen as trustees. While Davenport Phelps and other clergymen of the Church appeared to have visited the town at intervals, and services were maintained intermittently, there seems to have been no organization until 1893, when a parish or mission was formed, with twenty-eight communicants, under the charge of the rector of Zion Church, Avon, the Rev. Dr. Henry Faulkner Darnell. In 1904, upon the resignation of Dr. Darnell, it was placed under Richard C. Searing, rector of Grace Church, Scottsville; he was succeeded by Wallace N. Pierson. The rector in March, 1912, was William Guy Raines. The American Church Almanac for 1912 records twenty-four communicants.

WILLIAM NORTH

[FROM WILLIAM NORTH]

DR SIR,

AS you will probably see an account of the ordination of a Presbyterian Clergyman in the Episcopal Church of this place, I think it not improper to inform you, that the ceremony was performed in that place, without the consent of the Vestry being asked, or given. As neither Mr Duane nor myself attended, we do not know whether the presbyterians of this place only, are committed to the charge of the Young Shepherd or, (as is more probable) his care is to extend to those of the flock in the neighbouring towns. it is however understood, that he is to preach every other Sunday in Christs Church; this, we do not feel ourselves at liberty to oppose—considering, that in this day of irreligion, it is better to have the Church open, tho' not exactly as we would wish, than to have it shut, and the people left to wander in the fields, or repose themselves in taverns.

Mr Boardman is a young man of ability, & as the most numerous sect here is presbyterian it is probable he is fixed for life or at least, till his interest shall make him believe it to be his duty to accept of a call to some other station.

I am Dr Sir

With great respect

Your Ob^t Serv

W. NORTH

4 March 1805

Superscription:

THE REV^d JOHN H HOBART, New York

HOBART CORRESPONDENCE

ANNOTATIONS

James Duane.

For notice see Volume III, page 151.

William Boardman.

William Boardman was born at Williamstown, Massachusetts, in 1782, and graduated from Williams College in 1799. In 1803 he was licensed to preach. After his Presbyterian ordination at Duanesburgh he served that village for some years, then removed to Sandy Hill, New York. In October, 1811, he was installed as pastor of the Presbyterian Church of Newtown, Long Island. He died March 4, 1818, in the thirty-seventh year of his age. Dr. Prince, author of the "History of Long Island," says of him that he was "a man of ardent and active piety, and died deeply regretted."

Southampton, now Caledonia.

For notice see page 401.

DAVID BUTLER

DAVID BUTLER was born at Harwinton, Connecticut, in 1763. As a young man he learned a mechanical trade, but he soon gave it up to join the Revolutionary Army in the closing months of the contest. He resumed his trade after the war, and was successful. He knew intimately the Rev. Ashbel Baldwin, and although a member of the Standing Order, the doctrines of the Church appealed to him, and he became a candidate for holy orders, studied under Mr. Baldwin, and on June 10, 1792, was made deacon by Bishop Seabury, in Trinity Church, New Haven. He spent the year of his diaconate in the region south of Middletown, known as North Guilford. He was very faithful in a field that presented many difficulties, visiting in turn each of the stations and making his home in the new rectory at North Guilford. The results were partly shown in the number presented to the Bishop for confirmation on his visit in October, 1792, and June, 1794. On Sunday, June 9, 1793, Mr. Butler was ordained priest in Christ Church, Middletown, at the same time with the Rev. Solomon Blakeslee and the Rev. Russell Catling. In October, 1794, Mr. Butler accepted the rectorship of St. Michael's Church, Litchfield. Here he remained for five years, resigning February 21, 1799, to accept Christ Church, Redding.

The Churchmen in Troy, New York, six miles above Albany, had been for some years desirous of having a resident clergyman, so as not to depend upon the ministrations which could be given them by the rector of St. Peter's, Albany, or the rector of Schenectady. A very urgent letter was sent to Mr. Butler, asking him to come to their aid. It was signed by the Hon. David Buel and others. To their solicitations were added those of Eliakim Warren and other men of substantial worth from Norwalk who were about removing to Troy. Mr. Butler took the trip with them in a sloop from Norwalk to Troy. He gave his time, according to a fixed schedule, to Troy, Lansingburgh, and Waterford. As the congregations increased, Mr. Butler devoted all his time to Troy. In 1827 the present stone church of Gothic design was built. In 1834, on account of failing health, Mr. Butler gave up the rectorship, but retained a keen interest in the very rapid progress the Church was then making in Troy and throughout northern

HOBART CORRESPONDENCE

New York. He died July 11, 1842, in the eighty-first year of his age, and the fiftieth of his ministry.

One who knew and honoured him, the Hon. David Buel, thus characterizes him:

“His personal appearance was at once commanding and attractive. He had a well built, well proportioned frame, indicating a habit of activity and more than common power of endurance. His eye was large and dark, and his whole visage indicative at once of a vigorous intellect, and an amiable and genial temper. He lacked the advantages of an early liberal education; and yet he made up for this, in a great degree, by his extensive reading, and a habit of close observation of men and things. His original powers of mind were undoubtedly of a high order; and even the early disadvantages to which I have referred did not prevent their development in such a measure as to secure to him a very prominent place in the Diocese to which he belonged, and in the community in which he lived. He had remarkably fine social qualities, conversed with great ease and appropriateness, and was always cheerful; while yet he never forgot that he was a clergyman. He was a very kindly and benevolent spirit, and was always ready to confer a favour whenever he had opportunity. In his social intercourse, he by no means confined himself to the people of his own charge, but mingled indiscriminately with different denominations, and he was fortunate, I believe, in possessing the good-will of all.

“Dr. Butler could not be considered, as may be inferred from what I have already said, a highly accomplished preacher, but he was eminently a sensible preacher. His clear sound logical mind impressed itself upon all his discourses, and always furnished material for useful reflection. His views of Church government would rank him with those who are called High Churchmen, and he occasionally made those views the subject of a vigorous defence in the pulpit; but his ordinary preaching partook little of a controversial character, and was rather practical than doctrinal. Though he was not indifferent to the political concerns of the country, and doubtless had enlightened and well considered views in respect to them, he never, I believe, allowed himself to make them in any way the subject of his public discourses. He had a clear, manly voice; and though you could not say that his manner in the pulpit was highly cultivated, it was still impressive and dignified, and indicated

DAVID BUTLER

that his heart was in all his utterances. He read the service with great solemnity and propriety.

“While Dr. Butler was always honest and frank in the avowal of his principles, when occasion required, he never needlessly enlisted in disputes with those of different communions. When the present edifice of St. Paul’s Church was in progress, speaking to one, with his characteristic ardour, of the magnificence of the building, he was answered with the rather doubtful remark, — ‘I hope the Gospel will be preached there.’ ‘The very thing,’ said the Doctor, ‘that we are building it for.’ On another occasion, as he was travelling in a stage-coach, he was not a little annoyed by the efforts of one of the company to draw him into a discussion on Theology, which he assiduously avoided. At last his fellow traveller, determined apparently to provoke him, said, — ‘Your articles, you must allow, are Calvinistic.’ ‘Then *you*,’ answered the Doctor calmly, ‘can find no fault with them.’” [*Sprague’s Annals*, vol. v, p. 390.]

[FROM DAVID BUTLER]

Troy 7th March 1805

MY DEAR SIR,

I FEEL a very conscious guilt in neglecting so long to write you when I recollect that you informed me that nothing affords you greater pleasure than letters from your friends & bretheren. My negligence has not certainly proceeded from any disposition that I feel to withhold any pleasure which it is in my power to communicate; tho’ I must acknowledge that my benevolence has not been sufficiently powerful in its operation, or I should have had no occasion for this apology. Pardon me for this once, & I will endeavour for the future that it shall take the lead of my mind, & invigorate my indolent carcase with sufficient activity to attend to all its promptings, in which case you will be no more neglected.

I find my situation here very agreeable to myself, & I hope in some measure useful to the church. There are a consider-

HOBART CORRESPONDENCE

able number of people who attend the service of the church in Troy, & the congregation appears to be increasing; & considering that their prejudices, & habits were presbyterian I have had better success in impressing them with the doctrines of the Church, & forming them to its rules than I expected. In Lansingburgh I am not as yet so successful. The presbyterians there have a clergyman that they almost adore, & perhaps partly from suggestions from him, & partly from supposing the church in his & their way, they feel a very strong aversion to it, & of course to its minister. The church people there however treat me with tenderness & respect, & I have been so frequently assailed with obloquy & abuse that I flatter myself that by the assistance of divine grace I endure it as yet pretty patiently, & I pray God to preserve me from returning railing for railing. In both places there are some who seem seriously disposed to learn & practise the duties of christianity. Several adults have received baptism, & the number of communicants (which at first was very small indeed) has increased considerably, & there is a probability of its continuing to do so. How far novelty may influence present appearance can be known only when it ceases to operate; it doubtless has some effect, & less attention must be expected when the force of it is gone. Our churches are both of them nearly completed & will be ready for consecration by the first of may. Should the bp. make us a visit at that time, I hope that you & some other of the bretheren from N York will accompany him. Be assured that you can go in no direction where you will be more joyfully or gratefully received. I have to make my respects to Mrs Hobart, & believe me your most affectionate friend & brother

DAVID BUTLER

Superscription:

REV^d M^r HOBART New York

DAVID BUTLER

ANNOTATIONS

St. Paul's Church, Troy.

The city of Troy is on the east bank of the Hudson River, six miles north of Albany and near the centre of the western border of Rensselaer County. It comprises the alluvial flat three fourths of a mile wide upon the river and the high bluffs to the east of it. The high land in the eastern part of the town is known as Mount Ida, and that on the northeast as Mount Olympus. The Poestem Kill and Wynant's Kill, breaking through these hills in narrow ravines and in a series of cascades, form an excellent water power. The greater part of the territory of the city was included in the grant by the West Indian Company in 1630 to Kiliaen Van Rensselaer of Amsterdam, Holland, which he erected into the Manor of Rensselaerwyck, of which he became the first patroon. The first actual settler was Jan Barentsen Wemp, in 1659. He was followed in 1664 by Sweer Theunissen van Velsler, Jacob Heven, Pieter Adriaens, and Barent Pieterse Coeymans. In 1675 there came to the little village Jan Cornelise Vyselaer and Lucas Pieterse Coeymans. On June 2, 1707, Pieter Pieterse van Woggelum, a son of Pieter Adriaens Coeymans, sold to Derick van der Heyden two tracts of land, upon which there was reserved a yearly ground rent to the patroon of three and three-fourths bushels of wheat and two fat hens or capons. Derick van der Heyden equally divided the farm in 1731 between his three sons, Jacob, David, and Mattys. In 1786 it was in possession of three farmers, Jacob I., Jacob D., and Matthias van der Heyden. Since colonial days the family had operated a ferry across the Hudson under a grant from the Crown. This was confirmed by the State of New York. In the rush of New Englanders for new homes the advantages of the Van der Heyden farms for a prosperous settlement were perceived. Jacob D. van der Heyden and his brothers were greatly opposed to selling any of the land. Finally, Jacob I. van der Heyden sold a lot on the west side of the river road to Benjamin Thurber from Providence, Rhode Island. In 1786 a tide of immigration, principally from Connecticut and Rhode Island, set in for Van der Heyden, as the settlement was called. At a meeting of the property owners held January 5, 1789, the name of the village was changed to Troy.

HOBART CORRESPONDENCE

The first religious services were held in the tavern of Captain William Ashley, on the east side of the road north of the corner of Ferry and River Streets. It is said the conch shell used at the ferry was blown promptly at nine o'clock, and at ten the people assembled in the ball-room. William Frazer offered an invocation. Jacob van der Heyden lined out a psalm, which was sung heartily by the congregation. A sermon was read by Dr. Gale or Colonel Pawling, another hymn was lined out and sung, and a closing prayer was offered by William Frazer.

Rensselaer County was constituted from Albany County, February 7, 1791, and the town of Troy formed from Rensselaerwyck, March 18, 1791. The congregation soon outgrew the ball-room, and the school-house became the place of meeting. As many of the inhabitants were Presbyterians or Congregationalists, a meeting was held at Captain Stephen Ashley's, December 31, 1791, when Jacob van der Heyden, Samuel Gale, Ephraim Morgan, John McChesney, Benjamin Covell, and Benjamin Gorton were elected "Trustees of the Presbyterian Congregation of the Town of Troy." Uniting with a similar organization in Lansingburgh, a call was extended to Jonas Coe, a Presbyterian licentiate. A meeting-house had been commenced previously near the southeast corner of Congress and First Streets for the use of all inhabitants, without reference to their religious affiliations. It was completed and used in the spring of 1793, and in it, on June 25, Jonas Coe was ordained. The Rev. Thomas Ellison of St. Peter's, Albany, had watched with interest the settlement and growth of Troy. He had visited it to ascertain if there were any Churchmen to whom he could minister. He found some who were desirous to have the services of the Church. Mr. Ellison officiated occasionally, but after the arrival in 1795 of Philander Chase from New Hampshire to study theology under him, services were regularly held by Mr. Chase in the court-house until his ordination in 1798. Bishop Chase says in his "Reminiscences," volume i, page 21 :

"In a few hours the writer was in Troy ; and being furnished with a letter from Mr. Ellison, soon found himself among friends. Dr. Lynson, whose widow afterwards married Jesse Oakley, of Poughkeepsie — Mr. Williams, subsequently Judge Williams, of so much worth in Utica — and a daughter of the Rev. Dr. Hubbard, the then faithful

DAVID BUTLER

rector of Trinity church, New Haven,—were the persons whose civilities the writer enjoyed in this first visit to that dear place now called Troy, the favorite city for benevolence in New York.

“All denominations then met in one house, and the afternoon of Sunday was assigned for services of the Church, to be conducted by the writer. The assembly was large and decorous; and though he was but the organ of others, yet the writer saw, from the specimen before him, what opportunities God might give him of doing good, when duly qualified and authorized to perform the sacred functions. This encouraged him to proceed with more confidence in the goodness of Providence.”

It is understood that, with a few visits from Mr. Ellison and Mr. Wetmore, the services were maintained by Judge Nathan Williams and others as lay readers until the arrival in 1804 of the Rev. David Butler and the Warren family. A meeting was held in the court-house Monday, January 16, 1804. Nicholas Schuyler was chairman. A parish was organized under the name of “The Trustees of St. Paul’s Church in Troy.” The Rev. David Butler was elected rector. Eliakim Warren and Jeremiah Pierce were chosen churchwardens, and Nicholas Schuyler, David Buel, Lemuel Hawley, Thomas Davis, Thomas Hillhouse, John Bird, William S. Parker, and Hugh Peebles were chosen vestrymen. The Corporation of Trinity Church, New York City, granted two thousand dollars to aid in the erection of a church edifice. A plot at the corner of Congress and Third Streets was purchased and a building erected under the supervision of David Buel, Thomas Davis, and Nicholas Schuyler. The corner-stone was laid July 2, 1804, by Mr. Butler. The church was completed in the summer of 1805, when the pews were sold “at public vendue,” as the notice in the papers of the day announced. Mr. Butler was inducted into the rectorship under mandate from Bishop Moore by the Rev. Frederic Beasley of Albany, Wednesday, January 8, 1806, and on the following day was inducted into the rectorship of Trinity Church, Lansingburgh. The organ in the church was from l’Eglise du St. Esprit, New York City, and for twenty years was the only one in Troy and probably in the county. Mr. Butler divided his time equally between Troy and Lansingburgh, of which he was also rector, with a monthly service in Waterford. The church was consecrated by Bishop Moore, August 21, 1806. The fol-

HOBART CORRESPONDENCE

lowing account of the service, taken from a Lansingburgh paper of August 26, 1806, is found in "The Churchman's Magazine" for September, 1806:

"On Thursday last, the newly erected Episcopal Church at Troy was consecrated by the Right Rev. Bishop Moore, under the denomination of *St. Paul's Church*. The Bishop was assisted on this occasion by several of the neighbouring clergy, and a very crowded and respectable congregation attended divine service, joining with becoming decency in the sacred offices of the day. The Bishop's deed of consecration was read by the Rev. Mr. Beasley. The consecration service being performed, prayers were read by the Rev. Mr. Stebbins, and a most impressive discourse, adapted to the solemnity of the occasion, was delivered by the Bishop, from Exodus, ch. iii. v. 5, which was received by the numerous auditors with the most profound silence and marked attention. The religious duties of the morning were concluded with the administration of the Holy Sacrament of the Lord's Supper by the Bishop, of which the clergy, and a very considerable number of the congregation were partakers.—In the afternoon, after divine service, the Right of Confirmation was administered by the Bishop, when, we are told, about sixty persons were confirmed. A suitable discourse was delivered with great effect, on this occasion, by the Rev. Mr. Beasley, from Prov. ch. iv. v. 18."

The progress of the parish may be traced in the letters of Mr. Butler in this correspondence. Mr. Warren and others were liberal and judicious benefactors. In 1826 ground was purchased at the corner of State and Third Streets for a new church. The corner-stone was laid April 26, 1827, by the rector. The church was completed in the summer of 1828, and consecrated August 16 of that year by Bishop Hobart. It was of Gothic architecture, with a square pinnacled tower. Its dimensions were one hundred and three feet in length and seventy in width. The material used was Amsterdam stone. Essentially the church retains its original character, although there have been some alterations and improvements. In 1834 Dr. Butler resigned, and Isaac Peck was rector for two years. In 1837 Robert Boyd Van Kleeck commenced a fruitful rectorship. He resigned in 1854, and was afterward secretary of the Domestic Committee of the Board of Missions. He was succeeded by Thomas Winthrop Coit, who is known as a liturgical scholar and historian, and who was professor in the Berkeley Divinity School

DAVID BUTLER

from 1872 to his death in 1885. Dr. Eliphalet Nott Potter was associate rector from 1869 to 1872. He became successively president of Union and Hobart Colleges. In 1873 Francis Harison, known as a learned canonist, was chosen rector. He died December 29, 1885, and was succeeded after an interval by the Rev. Edgar A. Enos, who was in office in March, 1912. As recorded in the American Church Almanac for 1912, there are nine hundred and seventy-five communicants.

Trinity Church, Lansingburgh.

The elevated plateau on the Hudson River eight miles above Fort Orange, known to the Indians as Tascameatick, was on September 1, 1670, granted by Colonel Francis Lovelace, governor of New York, to Robert Saunders, a wealthy merchant and Indian trader of Albany. The woodland to the south of it, which was called Pass-quassick, and a small island, styled Whale Island, were also granted to him, March 22, 1679, by Sir Edmund Andross, then governor. In 1681 Mr. Saunders sold a portion of the woodland to Pieter van Woggelum, and on May 26, 1683, disposed of his other lands to Joannes Wendell. A patent for them was issued to Mr. Wendell, July 2, 1686, by Colonel Thomas Dongan, the governor of New York. Robert Wendell, the heir of the patentee, sold them on June 21, 1763, to Abraham Jacob Lansingh for three hundred pounds. In 1771 Mr. Lansingh had the land surveyed, and laid out as a city, by Joseph Blanchard. Its convenient situation attracted traders and merchants. Among the early settlers were William Spotton, William Pemberton, Josiah Rose, Nathaniel Oaks, and John Walker. In 1774 R. van Vranka was appointed schoolmaster under an agreement by which he was to hold religious services every Sunday, excepting four in the year, and read one English and one Dutch sermon. The first religious organization was held on June 18, 1782, when Brandt Schuyler Lupton gathered a congregation and formed the nucleus of a Reformed Protestant Dutch Church, which on November 3, 1788, recognized him as pastor, and chose Flores Bancker as elder, with Albert Pawling and Christopher Tillman as deacons. Mr. Lupton was ordained on the third Sunday in November, 1788. A church was built on the northwest corner of John and Richard Streets. In 1792 Mr. Lupton died, and the members of his congregation refrained from calling a successor. Many of them joined with the Presbyterians in the incorporation of a Pres-

HOBART CORRESPONDENCE

byterian Church, for which, on August 9, 1792, Levinus Lansingh, John Lovett, John D. Dickinson, James Dole, Jonas Morgan, and Shubael Gorham were elected trustees. The property of the Dutch Church seems to have been in possession of the new organization. In 1800 the Synod of the Reformed Protestant Dutch Church declared the pastorate vacant, and the legal existence of the church was apparently terminated. The Presbyterian Society built a large brick church on the north end of the Green, of which the corner-stone was laid July 5, 1793. The few Churchmen of the village had attended the services held in Troy by Mr. Chase and others until the arrival of David Butler. In his preliminary negotiations with the congregations at Troy and Lansingburgh Mr. Butler had made it a condition that legal parishes should be formed.

A meeting for organization was held at the academy on January 5, 1804, when a parish was organized by the name of Trinity Church, Lansingburgh. John Young and David Smith were elected wardens; John Rutherford, William Bradley, Stephen Ross, John Walsh, Joseph S. Mabbett, Jonathan Burr, all of Lansingburgh, and Henry David of Waterford were elected vestrymen. Mr. Butler was elected rector. A church was built in 1806 on the northwest corner of John and Market Streets, and consecrated by Bishop Moore, Friday, August 22, of the same year. It was of wood, with three hundred sittings, and cost five thousand dollars. Trinity Church, New York City, made a grant in 1804 of twenty-five hundred dollars for the churches in Lansingburgh and Waterford. This sum was probably expended on the church building, as Waterford was represented on the vestry, and Mr. Butler extended his work to that village at least monthly. He resigned his rectorship in the spring of 1814 to devote his whole time to the large work he had developed in Troy. The parish then united with Grace Church, Waterford, in electing the Rev. Parker Adams as joint rector. He remained until 1818, and was succeeded by the Rev. George Upfold, who had been made deacon by Bishop Hobart, October 21, 1818. During his incumbency there was much prosperity. He was ordained priest in Trinity Church, Lansingburgh, July 3, 1820. He removed to New York later in the same year to become rector of the newly established parish in Greenwich village, named St. Luke's Church. He was subsequently rector of Trinity Church, Pittsburgh, Pennsylvania, and Bishop of Indiana. He died August 26, 1872, in

DAVID BUTLER

his seventy-seventh year. The Rev. Benjamin Dorr, then in his diacunate, took charge; after his ordination to the priesthood, January 15, 1821, he was elected rector, and resigned in 1829. He was subsequently rector of Trinity Church, Utica, secretary of the Domestic Committee of the Board of Missions, and rector of Christ Church, Philadelphia. He died September 18, 1869, in the seventy-fourth year of his age. From 1829 the parish enjoyed the full services of its rector. Dr. Dorr's successors up to 1881 have been Phineas L. Whipple, Alvi Tabor Twing, afterward secretary of the Domestic Committee of the Board of Missions, William Henry Cook, and Byron J. Hall. In 1868 the church was destroyed by fire. A new church of Gothic architecture was built in 1869, and consecrated the following year. The cost was forty thousand dollars. In 1881 the Rev. Charles Metcalf Nickerson became rector, and was in office in March, 1912. The American Church Almanac for 1912 records two hundred and seventy-three communicants.

CYRUS STEBBINS

CYRUS STEBBINS was a Methodist minister on the Albany Circuit. He came under the influence of the Rev. Mr. Beasley of Albany, and others, and about 1804 conformed to the Church. He was stationed at St. George's, Schenectady, as lay reader. He was made deacon by the Rt. Rev. Dr. Moore on April 28, 1805, and ordained priest by the same Bishop, Sunday, August 24, 1806. Under his administration the old parish took on new life. He had the happiness of receiving Professor Brownell, afterward the Bishop of Connecticut, into the Church by holy baptism in 1816, and found among the students many who were seeking for a religious system which would satisfy them.

In 1820 he became rector of Christ Church, Hudson. In this position he had real difficulties to overcome, many hindrances to the frank and full presentation of the Church's ways and doctrines. By quiet persistence he overcame them, and after nearly ten years left an united and prosperous congregation. He passed the remainder of his life in Grace Church, Waterford, and St. John's, Cohoes. It was real missionary ground, and he was able to show great changes for the better. His home was in Waterford. He was confined to the house for several months with a painful illness, and died February 8, 1841.

The Bishop, Dr. Onderdonk, thus alludes to him in his address to the Convention of the diocese in 1841, when giving his account of the services he held on the Fourth Sunday after Easter, May 9, 1841: "In the evening preached in Grace Church, Waterford, Saratoga County. This parish I found in other hands than those in which it was when I last addressed you. The Rev. Cyrus Stebbins, D.D., the Rector of the Parish, and the Missionary there and at Cohoes, Albany County, had a few months before, closed the life of a devout Christian, a faithful minister of Jesus, and a divine of more than ordinary qualifications and ability, by a truly Christian death, the approach of which, by a lingering and painful disease, was met as the Spirit and armor supplied by CHRIST can alone enable the Christian to meet the King of terrors."

CYRUS STEBBINS

[FROM CYRUS STEBBINS]

REV^d AND DEAR SIR

Schenectady March 11th 1805

THIS moment an opportunity presents of sending you a line free of postage and I embrace it to let you know that (through the blessing of kind providence) I am well as I hope this will find you and yours, and request you if possible to ascertain and let me know when I can be admitted to Holy Orders, and hope it will be soon as the people begin to grow weary of our present mode of proceeding and earnestly desire preaching. They cheerfully acquiesce in the Judgment of the B^d and standing committee that some delay was proper altho on their own account they wanted none, but yet for the general good thought it very proper. and now they think if the B^d &c were satisfy^d with regard to my character that the delay has been sufficient and sir I am irresistibly impress^d that if it could be consistent my being authoriz^d to administer to this people would be of great advantage to the congregation, and I fear a long delay will be attended with evil. I speak not on my own account (altho I wish it if consistent) for I feel all the unworthiness I ever felt and am dispos^d to ly at your feet but I feel for the people who are often interogating me on the subject and I hardly know what reply to make. sickness in my family some months past has interrupted my studies considerably but I have made it my business to study the authors directed and have studied all of them Hooker on the Episcopacy and the Canons of the Church excepted neither of which I could obtain as to the former I am fully established in it and the latter I could examine in a few hours if I could obtain them I have examin^d the old English canons and those of the last convention and I hope for indulgence I am yours

CYRUS STEBBINS

HOBART CORRESPONDENCE

PS Pleas sir to let me hear from you soon as I have some business which will call me to New-York this spring and if posable wish to have one journey answer—

Superscription:

REV^d JOHN H. HOBART, New-York Greenwich st. No.

Capt Walton's }
Politeness }

ANNOTATION

John Walton.

Captain John Walton was a well-known citizen of Schenectady. On April 28, 1798, he married Susan Mebie.

[FROM CYRUS STEBBINS]

REV^d SIR

Schenectady April 5th 1805—

YOURS of 20th March came to hand the 3^d inst. and was perused with satisfaction I am happy to find that the Bp is ready to proceed to my ordination, and additionally so considering the anxiety of the people and shall visit you as soon as convenient, but do not expect I shall be able to leave this untill after easter the reasons of the delay the bearer of this (who I expect will see you) will undoubtedly inform you of, and can you admit me as one of your number who have nothing to recommend me unless it is a sincere desire to do the will of God and be useful in the Church. That God may ever direct and bless you is dear sir the cordial wish and prayer of your sincere friend and humble servant

CYRUS STEBBINS

Superscription:

REV^d JOHN H. HOBART New York

The politeness of }
Mr. Constable. }

CYRUS STEBBINS

ANNOTATION

James Constable.

The family of Constable seems to have settled in Schenectady in the latter part of the eighteenth century. Dr. John Constable was a well-known physician, whose widow, Jane, died October 7, 1805, in her seventy-third year. James Constable was warden of St. George's Church, Schenectady, in 1804, and continued in office till his death in 1809. He was interested in all Church affairs. In his will, dated January 10, 1806, and which was probated September 2, 1809, he remembered his nephews, William and John Constable; his sister Harriet Pierce of Bristol, England; his sister Eurietta, wife of Mr. Pincard; and Mrs. Ann Constable, the widow of his brother William.

HOBART CORRESPONDENCE

[FROM FREDERIC BEASLEY]

Albany April 8th 1805

WHY, my Dear Hobart, have you been so long silent? It cannot be that my friend has not thought of me, has not felt for me during the last long & to me gloomy winter—I will not believe it. This letter will put you in mind that I have done more than I once thought I should be able to do, I have survived the shock—I have learnt submission—I have become resigned to to the disposal of my God—I have some time, thought it hard that you neglected me in the day of my affliction. Yet you may have had good reasons. I will so far flatter myself as to think so. Have I done any thing to occasion this long silence? Then tell me what it is & give me an opportunity of acknowledging my fault & seeking the forgiveness of my friend. Let me not at any rate whilst enduring the acutest suffering that ever falls to the lot of man, be deprived of the consolation wh it is always in the power of my Hobart, so abundantly to impart.

Remember me & Mary with the utmost affection to Mr H. Kiss little Jane & Rebecca & my God-son for me. Present the inclosed Memorial immediately, if you please, to the Bishop. I am afraid that even this attempt will be unsuccessful. If it be so, the consequences to the church of Albany will be very serious. We are at this time selling our lots under very disadvantageous circumstances, wh would be very valuable to us in a few years—And unless Trinity church will do something for us, one of two evils must be the result—Either the whole of the ch: property must be sold to pay off our debts, or we must be exposed to the inconvenience of paying the interest of the money wh we have borrowed & this interest, like a moth

FREDERIC BEASLEY

is at this time eating up what little we possess. I wish it were in your power to interest the Bp: with this business. It is of more importance to the interests of our ch.; I am afraid, than he is aware of. In my humble opinion, it is now his duty to exert himself in the behalf of this ch. And I am well assured that if he would do so, the work would be accomplished. I remain

as ever yours

affectionately

FREDERIC BEASLEY

Superscription:

REV^D JOHN H: HOBART, New York, No. 46 Greenwich St:

Endorsement in Bishop Hobart's handwriting:

Robert Hobart, son of Robert Gibbons & Hannah. Born Dec: 1804 Baptz^d April 14. 1804

ANNOTATIONS

Susan W. Beasley.

The allusion is to the death of Mr. Beasley's wife, Susan W., who died November 28, 1804. See sketch of Frederic Beasley, Volume III, page 325.

Mary Dayton.

The Mary alluded to by Frederic Beasley was probably his wife's sister, but as Mary was a family name in the Beasley, Blount, and Dayton families, it is impossible to say definitely to which Mary Mr. Beasley refers.

Jane Chandler Hobart.

Jane was the eldest daughter of John Henry Hobart. See Volume I, page cc.

Rebecca Smith Hobart.

Rebecca was the second daughter of Mr. Hobart. See Volume I, page cc.

HOBART CORRESPONDENCE

Godson of Frederic Beasley.

William Henry Hobart was Mr. Beasley's godson. See Volume I, page cc. He afterwards gained distinction as a physician in New York.

Memorial to Bishop Moore.

This refers to a memorial and statement drawn up by the rector of St. Peter's Church, Albany, and presented to the rector and vestry of Trinity Church, New York. The memorial set forth the condition of affairs in Albany, and gave the reasons why Trinity Church should come to the aid of St. Peter's Church.

Mr. Beasley was a true prophet. Before thirty-five years had passed, the parish of St. Peter's, Albany, found itself without property and burdened with debt. Only wise management redeemed the lot on which the church building stood.

Robert Hobart Gibbons.

The endorsement on Mr. Beasley's letter, which is in the writing of John Henry Hobart, was probably a memorandum made at the time of the baptism alluded to, although the date of the baptism is evidently wrong. It was most probably performed on April 14, 1805, being very likely the same day that Mr. Hobart received the letter from Mr. Beasley. An examination of the records of Trinity Parish fails to reveal any baptism of a Robert Hobart Gibbons, and this endorsement on a letter is, therefore, probably the only record now in existence of that fact.

JAMES RICKETTS

[FROM JAMES RICKETTS]

DEAR SIR

I SEND you enclosed an Order on the Bank of New York for One Hundred Dollars which you will please to send me a receipt for and place to my Credit on my Son Philips account.

M^r. R. with Maria & Jane unite in love to you & M^r. Hobart—

I am

Dear Sir

Yours Affec^ty

JAMES RICKETTS

THE REV^d. M^r. HOBART.

April 17th 1805—

Superscription:

THE REV^d. M^r. HOBART N^o. 46 Greenwich Street New York

Favor'd by }
M^r. David }
Armstrong }

ANNOTATIONS

Philip Ricketts.

See sketch of James Ricketts, Volume III, page 342.

Sarah Ricketts.

For mention of Mrs. James Ricketts see sketch of James Ricketts, Volume III, page 342.

Maria Ricketts.

See sketch of James Ricketts, Volume III, page 342.

Jane Lawrence.

Jane Lawrence was the niece of James Ricketts, and the only child of his sister, Jane Tongrelow Ricketts, who married William Lawrence. Jane Lawrence was left an orphan and penniless, but was provided for by James Ricketts, with whom she lived. She died unmarried.

HOBART CORRESPONDENCE

David Armstrong.

David Armstrong was probably the son of Colonel William Armstrong, who resided at Elizabeth Town.

The Editor is indebted to David Maitland Armstrong, the well-known artist, for the following note:

“My Grandfather, Colonel William Armstrong, lived in Elizabethtown. He was married twice. His first wife, Christian Amiel, was alive October 31st, 1791, but must have died prior to 1800, as my father, Captain Edward Armstrong, was born in that year. His mother, Margaret Marshall, was Colonel Armstrong's second wife. Christian Amiel left two sons, Henry Bruin and David Affleck. I have books with David's name in them, as a Student at Columbia College, but no dates. I also find an old Memorandum that he was ‘a graduate of Columbia, and studied medicine, was a young man of great promise.’” David Armstrong's name is not on the published lists of graduates of Columbia, but that does not necessarily imply that he did not graduate, as the records for that early period are not complete.

JOHN CHURCHILL RUDD

[FROM JOHN CHURCHILL RUDD]

Hempstead May 13th 1805

DEAR SIR

YOU may probably be surprised to receive a letter from me of this date from this place—But M^r H's arrangements were such as to render the prosecution of my Journey, highly inconvenient if not impossible—I am to go on tomorrow,—I yesterday officiated for M^r H. at his New Ch. on the North Side.—My performances were well received by many, who did you the injustice to suppose you was the person before them—I hope I improved a little, I had committed my sermon *entirely* to memory.—I hope that your labour upon me will not be entirely lost—for the instructions you have given me as well as the particular marks of kindness and friendship you, and the Bishop & clergy generally have conferred upon me, I hope & believe, I shall ever feel the warmest sentiments of gratitude & Respect.

The solicitude you have ever manifested for me, merits my particular acknowledgement & thanks—I hope you will ever continue to give me your instructions and remarks freely,—Labouring under the many disadvantages I have, & still do (of which no one has any idea but myself) I have in need of that advice & instruction, which most young men on entering the ministry do not require—The solemn magnitude of the office I bear, has often almost induced me to relinquish the idea of preparing for it,—I still feel this magnitude increase—Pray for me that, my strength fail not, & that I may advance in knowledge, usefulness and piety—

My Respects to M^{rs} H. & Family

Your Friend & ob^{dt} Serv^t

J. C. RUDD

HOBART CORRESPONDENCE

I shall hope to hear from you by mail or otherwise—the mail for Huntington leaves New York, I think on Thursday, A.M.—I ought not to forget to observe that I am highly pleased with M^r & M^{rs} H and with (as he calls it) *Old Blue* generally—

Superscription:

THE REV. JOHN HENRY HOBART, No 46 Greenwich St., New York

ANNOTATIONS

Seth Hart.

The Mr. H. alluded to was Seth Hart, for sketch of whom see Volume III, page 246.

Ruth Hart.

The Mrs. H. referred to by Mr. Rudd was the wife of Seth Hart, who, on October 7, 1788, married Ruth, daughter of Benjamin and Hannah (Burnham) Hall of Wallingford, Connecticut. Mrs. Seth Hart was born April 8, 1770, and died November 3, 1841.

[FROM JOHN CHURCHILL RUDD]

Huntington 16 May, 1805

DEAR SIR,

AFTER considerable fatigue I have reached this place. The heavy rains which have fallen have detained me till about 2 hours ago from leaving the house. I have in that time found the inside of the Ch, (and a *wretched one it is indeed*) and one or two Ch families those with whom I have conversed are apparently very solicitous—but to put the Ch. on a good footing will require the utmost patience, and a great degree of hard labour—. As I keep a Journal of my Daily proceed-

JOHN CHURCHILL RUDD

ings, shall not descend to particulars. Bishop Moore, Gave me 6 prayer Books. (being all I could well bring —) with an intimation that more might be had, and as I feared he might be from home I concluded to write you for them,—requesting you to forward as many as you please, by the bearer of this, which you can do by leaving them, as soon as possible at my house No 13 Partition St,—I think they will be as useful here as any where, and presume there is not 3 copies of the revised edition of the Com. prayer in this Town or its neighbourhood. I shall hope for a letter from you by the bearer of this.

With sentiments of gratitude &c.

Yours obediently,

J C RUDD

No superscription.

ANNOTATIONS

St. John's Church, Huntington.

Huntington is the most westerly town in Suffolk County. It extends from Long Island Sound on the north to the Great South Bay on the south. It has ten miles of coast on the sound and six miles on the bay. In 1640 an attempt by men from New England to make a settlement was forbidden by Governor William Kieft of New Netherland. In 1646 Governor William Eaton of New Haven purchased the promontory known as Eaton's Neck. Richard Houldbrook, Robert Williams, and Daniel Whitehead purchased April 2, 1653, from Raskokan, sagamore of Matinecock, the tract of land comprising the greater part of the present town. Among the early settlers, who were principally Presbyterians, or Independents in religion from England or New England, were William Leveredge, Jonas Wood, Isaac Platt, Thomas Scidmore, Robert Seely, John Ketcham, Thomas Wicks, Thomas Jones. These gentlemen were named in the patent for the town, issued by Governor Nicoll, November 30, 1666, as the proprietors' representatives. Governor Andross in 1668 and Governor Fletcher in 1694 renewed the patent. Among other early inhabitants were John Adams, Robert Arthur,

HOBART CORRESPONDENCE

George Baldwin, Thomas Benedict, Samuel Blackman, William Brotherson, John Betts. The town was called Huntington, in honour of Oliver Cromwell, whose birthplace was a village of that name in England. A church of the Independent order was organized soon after the settlement under Mr. Leveredge, who had been educated at Cambridge University and ordained in the Church of England. He was among the many who adhered to the cause of Parliament and adopted the principles of the Independents in religion. The earliest visit of a priest to the church was by Robert Jenney of Hempstead, August 25, 1727, when he solemnized the marriage of Benjamin Treadwell of Hempstead to Phebe Platt of Huntington.

Mr. Leveredge proved to be a capable leader both in secular and religious affairs. A house and lot were purchased for him by the town in February, 1662, and he was granted "the use of all the meadow about Cow-Harbour on both sides of the Creek as long as he should continue the minister of Huntington." The first meeting-house was built in 1665. Until 1740 all the people of the town worshipped together under the successors of Mr. Leveredge, Eliphalet Jones, and Ebenezer Prime. The preaching of John Wesley and George Whitefield had the effect of accentuating the distinctive features of the theology of John Calvin, of which they were both at first the firm supporters. In the revolt from Calvinism and "enthusiasm," many thoughtful men in New England and elsewhere sought a refuge in the Church of England. Mr. Seabury of Hempstead had visited Huntington as early as 1745, where he held services and found some inclined to the Church. In 1748 the following petition from Huntington, taken from Hawks and Perry's "Connecticut Church Documents," volume i, page 247, was sent to the Venerable Propagation Society:

We are inhabitants of a town which, till of late, has been under great prejudices against the Church of England, a few excepted; but by late enthusiastic confusions, which mightily prevailed here, some of us have been awakened to consider the consequence of those principles in which we had been educated, and by the assistance of the Reverend Mr. Seabury, the Society's missionary at Hempstead, who has been very ready to visit us on week days, and to perform divine service among us, we have most heartily embraced the established Church, and think it our duty, for our own improvement in true religion, for the good of our

JOHN CHURCHILL RUDD

country, and for the honour of God, to join with our neighbours, conformists, and do all in our power for the promotion of the interests of the established Church ; in our zeal for which, we have built a Church that, in a little time, will be commodious for public use ; but as we are eighteen miles distant from Mr. Seabury, who is the nearest missionary, and he being obliged to attend two Churches in his own parish, viz., those of Hempstead and Oyster Bay, we, therefore, most humbly beg the Society to attend to our prayers, which is, that Mr. Samuel Seabury, the son of your worthy missionary, a young gentleman (lately educated and graduated at Yale College) of a good character and excellent hopes, may be appointed the Society's Catechist at this place, and perform divine service among us in a lay capacity, with some allowance from the honourable Society for that service.

In testimony of our sincerity, we have to this affixed our subscription of such sums of money as each of us respectively promise and oblige ourselves to pay to Mr. Samuel Seabury aforesaid, yearly, in half yearly payments, for the space of three years, for officiating amongst us ; which subscription, we beg the honourable Society to believe, will be punctually paid by the honourable Society's most humble petitioners, the subscribers,

H. LLOYD,
And others.

The request was granted, and the young graduate read services and sermons until his departure for England in 1751. A notice of Bishop Seabury will be found in Volume I, page 173. Dr. Moore, on page 99 of his "History of St. George's Church, Hempstead," records the following incident of the elder Seabury's work at Huntington :

"When the Rev. Mr. Seabury began to officiate at Huntington, a severe attack was made upon him by a preacher at that place as being an intruder, and as one who was a destroyer of souls and a hinderer of Christ's work. This virulent attack, which was but the manifestation of the evil temper towards the Episcopal Church which had been excited by Whitfield's preaching, who, although himself a minister of the Church, could not recognize the existence of real piety as being possible to her members, and who resembled the Maronites of Asia Minor, who declare that every Maronite will be saved and every one else will be accursed. Mr. Seabury is said to have published a reply to this assault which was couched in gentle terms and manifested a

HOBART CORRESPONDENCE

forbearing and kindly spirit, well adapted to convince a gainsayer. But 'Leviathan is not so tamed.' The man of bitter spirit proposed to Mr. Seabury a public discussion of their different religious systems. To this proposition Mr. S. replied: 'I have no leisure for controversy—nor delight in it. My great desire is (so far as God will enable me) to prosecute the commission and command of our Lord as given in Luke 24: 47: That repentance and remission of sins should be preached in His name among all nations.' ”

In 1748 a small lot was purchased for five pounds from Captain John David upon which to build a church. It was enlarged by the gift from the Jarvis family of an ample plot in front of the David lot, which had been a private burial-place. The site was a commanding one, on the elevated ground between Huntington harbour and the village. In 1749 a subscription was commenced for a church building. Henry Lloyd gave one hundred and forty-five pounds, and other Churchmen one hundred and forty pounds and one shilling. Among the names on the list are: Timothy Tredwell, Dennis Wright, Isaac Rogers, Epenetus Platt, William Nicholl, Jr., Richard Floyd, and Monsieur Veits. An additional amount of nineteen pounds was paid for the glass. In 1750 the elder Seabury reports to the Venerable Society:

“The church at Huntington is also rendered very commodious, and a congregation of fifty or sixty persons, and sometimes more, constantly attend Divine Service there, who behave very devoutly and perform their part in Divine worship very decently. They had taken from them in the late mortal sickness four of their most substantial members, who bore the principal part of building the church, which has very much weakened their ability, and they have desired me to ask of the Society a folio Bible and Common Prayer Book, for the use of the church.”
[*Moore's History of St. George's Church, Hempstead*, p. 100.]

Soon after a glebe was purchased of the value of two hundred pounds, New York currency. This was deeded in trust to the Venerable Society. After the departure of the catechist, his father ministered as frequently as he could. In 1764 Ebenezer Kneeland, a candidate for orders, afterward assistant to Dr. Johnson at Stratford and his successor, became lay reader for one year. In 1767 the Rev. James Greaton, a graduate of Yale College in 1754, and son of John Greaton, a prominent member of King's Chapel, Boston, was made missionary. Ordained by the Bishop of London in January, 1760, he became assistant

JOHN CHURCHILL RUDD

to Dr. Timothy Cutler, in Christ Church, Boston, and upon the death of the rector in August, 1765, many of the congregation desired the appointment of Mr. Greaton to the rectorship. This was not approved by others, who made such representations to the Venerable Society that Mr. Greaton never assumed the duties of the office to which he had been chosen by the majority of the proprietors, but continued to officiate until 1767, when he resigned. He then spent six years in Huntington. He died in 1773. He had married in 1771, Mary Wheelwright of Boston, who survived him and lived for many years in the new glebe house in the village. She married for her second husband Dr. Nathan G. Prime of Huntington. Few services were held during the Revolution. It is understood that about 1779 the Rev. John H. Rowland served for three years, after which he went to St. Andrew's Church, Staten Island, and in 1787 to Nova Scotia. While living in New York City, near the close of the Revolution, the parish enjoyed the occasional ministration of the Rev. William Walter of Boston and the Rev. John Sayre of Fairfield, Connecticut. No regular services were held until Mr. Rudd's arrival. After the effort made by him, there was practically a suspension of animation in the parish, until the efforts of Edward K. Fowler in 1823 revived it. He took charge of Huntington in connection with Oyster Bay, and worked with such energy that in three years he left it with new strength, both financial and spiritual. In 1826 Samuel Seabury, a son of Charles Seabury of Setauket, who had been made deacon by Bishop Hobart, April 12, 1826, succeeded him, and remained for a year. Dr. Seabury was afterward founder and rector of the Church of the Annunciation, New York City, and professor in the General Theological Seminary. He died October 10, 1872. In 1836 Isaac Sherwood became rector, and under him the parish was incorporated May 7, 1838, when Daniel W. Kissam and John R. Rhinelanders were elected wardens; William C. Stout, Nathaniel Bloodgood, William M. Hawthorne, Joel Platt, Abraham Van Wyck, Charles P. Stewart, Hiram Paulding, and William Hewlett were elected vestrymen. His successors to 1910 have been Moses Mercer, Charles Henry Hall, afterward rector of the Church of the Holy Trinity, Brooklyn, Charles D. McLeod, William W. Maybin, William G. Farrington, James H. Williams, William J. Lund, Charles B. Ellsworth, Alfred J. Barrow, Thaddeus A. Snively, Napoleon Barrows, Theodore M. Peck, Charles W. Turner, and James Fley Aitkins. The rector in March, 1912, was

HOBART CORRESPONDENCE

Charles Edwin Cragg. As recorded in the American Church Almanac for 1912, there are one hundred and fifty-three communicants.

The Prayer Book of 1804.

The revision of the Prayer Book alluded to by Mr. Rudd consisted in adding the Office of Induction, which was adopted by the General Convention of 1804.

[FROM JOHN CHURCHILL RUDD]

Huntington 24th May, 1805.

REV & D^r SIR,

YOUR very acceptable favour of 20th together with the prayer Books came safe to hand,—To one so very solitary as I have been letters afford much satisfaction. You will undoubtedly wish to know a little what I have done. On Sunday last perform Divine service here twice, to quite a handsome congregation, am able to calculate on 19 families in this place who will adhere to the Ch. tho' some of them will not do it much good either by piety or interest. This I think is quite a low & dissolute place Intemperance is a predominant Vice. Next Sunday I am engaged at Oyster Bay; Within this Township wh includes East Woods are several Ch. families, but in the Town, for want of regular worship, they have become (what may well be expected) liberal in their sentiments, as they term it, but what we should call infidelity, as near as I can judge from the conversation of some of their principal men. I have undergone much embarrassment, both here and then I do not think I have met that treatment & attention here that the solemn nature of my business merits. But by constant perseverance I hope to engage the hearts of some who may be disposed to assist me in restoring the Ch,—the only requi-

JOHN CHURCHILL RUDD

site is a little spirit on the part of the people. I have taken a tour to Satauket, alias Brookhaven, & Islip, in order to make some arrangements. I had no letters of introduction — I was therefore under the necessity of pushing myself. At the former place I met the most friendly reception, & those I saw who were probably the most influential, manifested a zeal and satisfaction which augurs much good. I engaged to perform Divine service there the 4th Sunday in June, — leaving Satauket I went to Islip, I here met a very cordial reception from M^r. Terry & family the only Ch people I saw They informed me that they had no doubt, but quite a congregation might be raised there, could they once more be put in the right way. I engaged to be there on the 5 Sunday in June. I have made my engagements for visiting N York on the 2nd Sunday in June, when I shall be regulated by you, — If there should be anything in this arrangement you could wish altered you will advise me p^r Mail, recollecting it leaves N York Thursday Morning at 7 O'Clock, — When I see you shall hand you a journal of my particular transactions. It shall be my endeavour to regard your friendly admonitions, and by the grace of God to profit thereby, Continue to give me your advice, and pray God to make my labours here tend to the good of my own soul & to those who hear, and that they may prove advantageous to the general good of the Ch, — With sentiments of Respect

Y^r f^d & Brother

J. C. RUDD

P.S. you may at all times address here, —

Superscription:

REV. J. H HOBART No 46 Greenwich Street New York

HOBART CORRESPONDENCE

ANNOTATIONS

Christ Church, Oyster Bay.

This town is on the eastern border of Nassau County, Long Island, and extends across the island from Long Island Sound to the Atlantic Ocean. The northern shore is indented by irregular bays, among them Oyster Bay, Cold Spring, and Oyster Bay Harbour. South Oyster Bay, separated from the ocean by Jones Beach, is on its southern boundary. It was originally the home of the Matinecock Indians in the north and the Massapeague Indians in the south. On April 17, 1640, James Farret, agent of the Earl of Sterling, granted permission to Daniel Howe, Job Paine, and others to purchase land and settle on Long Island, "with a full liberty both in Church order and civil government as the plantation of Massachusetts enjoyed." Daniel Howe purchased land "extending from the eastern part of Oyster Bay to the western part of a Bay called after him Howe's Bay to the middle of the plain." A settlement was commenced May 10 on the west side of Cow Neck, extending to Manhansett or Cow Bay. It was soon broken up by Governor William Kieft, as within the territory of New Netherlands. A second attempt was made in 1645, but without success. In 1653 Peter Wright, Samuel Kaye, and William Leveridge purchased of Assiapsum or Moheness, the Matinecock sachem, the greater part of the present township. They afterward associated with themselves William Washborne, Thomas Armitage, Daniel Whitehead, Anthony Wright, Robert Williams, John Washborne, and Richard Holdbrook. A patent was issued November 29, 1667, by Governor Nicolls, and confirmed by Governor Andross September 29, 1677, to Henry Townsend, Nicholas Wright, Thomas Townsend, Gideon Wright, Richard Harker, Joseph Carpenter, and Josias Latting. The first religious meetings were those of the Society of Friends. A meeting had been formed as early as 1659, and in 1661 the removal from Jamaica, where they had been persecuted, of Richard Harker, Samuel Andrews, Nathaniel Coles, Nathaniel and John Townsend, added largely to its strength. A meeting-house was built in 1672 upon a plot given by Anthony Wright, which was visited by many distinguished Quaker preachers, among them John Vokins. The society flourished until about 1700, but was revived in 1749 by John Fothergill and Thomas Chalkley. Within

JOHN CHURCHILL RUDD

this town there remained until recently many Quaker families. The home of Elias Hicks, the Quaker reformer of 1830, was at a hamlet in the town named after him, Hicksville. The Baptists built a meeting-house in 1724. The earliest services of the Church were held by George Keith in his memorable travels under the auspices of the Venerable Society in 1702. In his Journal, as reprinted in the "Protestant Episcopal Historical Collections," volume i, page 27, he records:

"Sept. 15, 1702. We hired a sloop to carry us from *New-London* to *Long-Island* over the Sound, being about Six Leagues Broad, and that day we safely arrived at a Place on *Long-Island*, called, *Oyster-Ponds*, about Noon, after that we came on Horseback that Day 24 Miles, and lodged at Mr. *Howel's* an Inn-keeper; the next Day we Travelled 45 Miles, to *Seatauket*, and lodged at Mr. *Gibs*, Innkeeper; the next Day, being the 17th Instant we Travelled 32 Miles, all upon *Long-Island*, and arrived at *Oysterbay*, where we were kindly received, and hospitably entertained by Mr. *Edward White* at his House, on free cost, for several Days, where we staid to rest and refresh us. He was a Justice of Peace, and had been formerly a Quaker, and his Wife had been a Quaker also, and was not quite come off from the Quakers.

"Septemb. 20, Sunday. At the Request of Mr. *Edward White*, and some other Neighbours in the Town, having used the Church Prayers before Sermon, I Preached on *Titus* 2. 11, 12. And that Day Mr. *Talbot* Baptized a Child, at the request of the Child's Mother, her Husband being from home."

Mr. Keith, in his letter to the Venerable Society from Philadelphia, April 3, 1703, mentions Oyster Bay among the places that desired to have ministers sent to them. The Churchmen in that town were placed under the care of the Rev. John Thomas, incumbent of St. George's Church, Hempstead. A small church was built at Oyster Bay about 1707. In a return made to the Venerable Society in answer to their interrogatories of 1724, Mr. Jenney, the successor of Mr. Thomas, says: "There are but two churches in my parish, one at Hempstead and a very small one at Oysterbay, where our congregation increases, but is yet very small." [Quoted in *Moore's History of St. George's Church, Hempstead*, p. 57.]

In 1729 Mr. Jenney reported a service every third Sunday at Oyster Bay with "an encouraging number of hearers." In 1761 the Rev. Samuel Seabury stated that the congregation at Oyster Bay continued

HOBART CORRESPONDENCE

to be large. In 1767 the Rev. Leonard Cutting reported that his congregations both at Hempstead and Oyster Bay were large. He said also:

“At Oyster-bay, the church is not finished, nor are they able to do it. It is indeed in general well filled, as neither have the dissenters there (who are mostly Anabaptists and Quakers) any settled teacher. The members of the Church are constant, serious and devout, though not equal in numbers to those of other denominations.” [*Moore's History of St. George's Church, Hempstead, p. 118.*]

In January, 1774, Mr. Cutting wrote to the Venerable Society. In the course of the letter he said:

“As to the wild set at Oyster Bay, they must dwindle. They already disagree among themselves. Opposition would raise them to a character they can't attain of themselves, and as it is not worth while for any artful person to make himself their head and form them into a regular sect, they will, I trust, soon sink into their primitive insignificance. The masters of the slaves and the near inhabitants feel the principal inconvenience.” [*Moore's History of St. George's Church, Hempstead, p. 122.*]

It is supposed that the “wild set” was a company of “New Lights,” as those who adopted the extravagant opinions of Davenport and other enthusiastic and erratic followers of Wesley and Whitefield were called. They were under the leadership of Madame Townsend. One of their most important rules was the one guaranteeing absolute freedom of speech for every one in divine service. This often produced much noise and confusion. They seem to have drawn their followers chiefly from the Baptist Society. During the Revolution services were practically suspended. A battalion of Hanoverians stationed in Oyster Bay during the winter and spring of 1782–83 treated the church building with great indignity, ripping off boards to build barracks and sleeping-quarters for themselves. The pews were used, it is understood, for firewood. Other vandals followed them in the course of a few years, until the church became an unhappy ruin, and finally what was left was blown down during a high storm. The timber and foundation were sold at auction in 1804. In the meanwhile the people of Oyster Bay wished to establish an academy, and petitioned the town to grant them the plot on Church Hill for that purpose. The promoters of the academy enforced their petition with the following document:

JOHN CHURCHILL RUDD

Be it known to whom it may concern, that we whose names are hereunto subscribed, being the lawful Heirs and Descendants of the Proprietors of the Episcopal Church Situate in the Town spot of Oyster-Bay, do freely and voluntarily agree to put the said church in its present Situation (with the appurtenances thereunto belonging) into the charge of the Trustees of the Academy building in the said Town, and by them kept in trust until at some future day it may be found necessary to apply the said Church with its appurtenances for the use of said Episcopal Society.

ROBERT TOWNSEND,
Administrator of the Estate of
Samuel Townsend, dec'd.

SAMUEL HAVILAND,

JOHN JONES

DAVID JONES.

Oyster-Bay, 1801

Services were held, however, after the Revolution, by Andrew Fowler as lay reader in Islip, Brookhaven, and Oyster Bay from 1786 to 1789. Upon his ordination as deacon and priest in June, 1789, he was rector for a year, and then removed to Peekskill. Philip Young, David Jones, and John Hewlett represented the parish from 1787 to 1791. From 1791 to 1821 there appear to have been only occasional services until the Rev. Dr. Bletsoe, an English clergyman, principal of the Oyster Bay Academy, announced that the trustees intended to appropriate a part of Edmund Hall "for the purposes of an Episcopal Church in which Divine Service will be performed regularly by Dr. Bletsoe." How long these services continued is uncertain. The academy failed soon after, and its principal returned to England. In 1822 Edward K. Fowler, a candidate for holy orders then living in the vicinity, commenced to hold services in the academy, and the congregations were usually large and often as many as the building would hold. Edward K. Fowler was made deacon by Bishop Hobart, September 21, 1823, and took charge of Oyster Bay and Huntington. In 1826 he was compelled, on account of an affection of his throat, to remove to a drier climate. He built a church at Monticello, in Sullivan County, which he served for more than forty years. The Rev. Charles Seabury of Setauket officiated from November, 1826, to May, 1827. Occasional services were held until 1833, when the Rev. Joseph T. Phillips, rector of Christ

HOBART CORRESPONDENCE

Church, Manhasset, took charge in connection with his other duties, and gave to Oyster Bay such services as were possible. In 1835 Oyster Bay was adopted as a missionary station and put in charge of the Rev. Isaac Sherwood, who had been made deacon by Bishop Benjamin Onderdonk, August 6, 1834. In 1836 he added Cold Spring and Huntington to his missionary circuit. Efforts were made to form an independent parish and to build a church, but without any result until 1844, when after considering various sites, particularly one on Cove Hill offered by Daniel Young, the old site was chosen, and a church was built of wood, thirty-six feet in width and fifty feet in length, at a cost of two thousand eight hundred dollars. The Rev. Edwin Harwood, who had been made deacon by Bishop Benjamin Onderdonk, June 30, 1844, was placed in charge. He did good service for two years. Dr. Harwood was afterward rector of Trinity Church, New Haven, Connecticut, for nearly thirty-seven years, when he became rector emeritus in 1895. He died January 12, 1902, in his eightieth year. The successors of Mr. Harwood at Oyster Bay up to 1876 were John Stearns, Edmund Richards, Joseph Ransom, Richard Graham Hutton, Charles W. Ward, and James Byron Murray. On October 1, 1876, the Rev. George R. Van de Water was chosen rector, and under him the parish grew rapidly. The unsatisfactory condition of the church building had long been apparent. A vigorous effort was made and subscriptions gathered for a new one. David J. Youngs, Edward M. Townsend, and William Trotter, Jr., were chosen as the building committee, and Potter and Robinson selected as architects. The corner-stone of the new church was laid by Bishop Littlejohn, May 1, 1878, and consecrated by the same Bishop, June 11, 1879. Mr. Van de Water was succeeded in March, 1880, by the Rev. William Montague Greer, who in 1888 became a curate in St. Paul's Chapel, Trinity Church, New York City, of which he was the vicar in March, 1912. In 1889 the Rev. Henry Homer Washburn became the rector. He resigned in 1911, after an incumbency of twenty-two years, and is now rector emeritus. The rector in March, 1912, was George Edwin Talman. The American Church Almanac for 1912 records two hundred and three communicants.

East Woods, or Syosset.

For many years this district of the town of Oyster Bay has been known

JOHN CHURCHILL RUDD

as Syosset. It is a post village in the northeastern section, with a population in March, 1912, of about one hundred and fifty.

Islip and Brookhaven (Caroline Church, Setauket).

For notice see Volume II, page 287.

William Terry and Family.

The Terry family appear very early upon Long Island. William Terry settled at Islip as early as 1795, if not before. He died March 25, 1824, at the age of seventy-four, and his wife died February 15, 1838, at the age of ninety-one. His son Samuel was well known as a captain of a sailing vessel on Long Island Sound, and afterward as a farmer and merchant at Centre Moriches. He died May 7, 1851. The representative of the family in 1891 was William Terry, a grandson of the captain and a merchant at Centre Moriches.

CORNWALL BAYLEY

*William Bayley
the son of the
Cornwall Bayley
/ Mary Leggett
Col. Univ. Quarterly
1936, XVIII, 202)*

WILLIAM BAYLEY of Hoddeston, Herts, England, settled with his wife Susannah, a daughter of William Le Compte and Anne Besley, at Fairfield, Connecticut, previous to 1740. One of his sons was a resident of New Rochelle, and had several children, of whom Cornwall was one. Another son was Richard, who became a skillful and prominent physician in New York, and the first health officer of the port. A daughter, Elizabeth Ann, known as Mother Seton, established, in America, the first branch of the Sisters of Charity. A grandson of Dr. Bayley was James Roosevelt Bayley, who became Roman Catholic Archbishop of Baltimore, and who died in October, 1877.

[FROM CORNWALL BAYLEY]

Newark May 26th 1805.

REV^d SIR,

IF I am too presumptuous in taking the freedom of addressing you thus, you must accuse your own goodness towards me; since the object of this letter is to express, as far as words are able, how truly obliged I feel for your introduction of me to D^r Smith & M^r Kollock of Princeton. I spent some days there, both on my way to & return from Philadelphia & was most highly gratified with the laws, studies, & students of the College. Nothing however so truly delighted me as the hospitality & goodness of M^r Kollock & his wife, & I do not know that I ever met a man whom from a short acquaintance I so highly esteemed.

I returned to this place this morning, and have resolved to spend the summer here, in the closest attention to my Theological studies. I am tempted from your former instances of attention to me, to request your advice in this particular; & to entreat the favor of a few lines at y^r leisure, mentioning what

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CORNWALL BAYLEY

course you w^d in general recommend, & what books appear to you the foundation of studies for orders in the Episcopal church.

It may perhaps be my brothers wish on many accounts that I should solicit orders from D^r Moore; and at all events I should feel desirous of entering a regular line of application immediately.

Indeed the goodness of D^r Moore & his friendly civility towards me would make me more anxious to look up to him as a patron than any one I at present know.

If in thus requesting your assistance I appear to presume too much upon y^r politeness you will excuse it as not being a wilful error: & believe me, with my respectful Compl^{ts} to M^{rs} Hobart, ever Rev^d Sir

Your obliged Ser^{vt}

C BAYLEY.

Superscription:

REV^D. M^R HOBART Greenwich St New York

Endorsement:

MR CORNWALL BAYLEY

Newark, N: J:

May 26: 1805.

ANNOTATIONS

Samuel Stanhope Smith.

For notice see Volume I, page 105, and Volume II, page 25.

Henry Kollock.

For notice see Volume II, page 65.

Methetabel Campbell Kollock.

For notice on Mrs. Kollock see Volume III, page 426.

Benjamin Moore.

For sketch see Volume II, page 230.

HOBART CORRESPONDENCE

[FROM JOHN CHURCHILL RUDD]

Huntington June 1st 1805

DEAR SIR,

YOURS of the 29th May came to hand on Thursday,—
I had anticipated your opinion of my arrangements, but was induced to make them as I did, from your suggestion that it would be proper for me to visit N. Y. in 4 or 5 weeks from the time I left there, and from the impression that I could not take any other time conveniently before the latter part of July.—You will recollect that from Oyster Bay to Satauket & Islip is a distance of more than 40 miles—little intercourse is maintained between Huntington & these latter places, wh^{ch} obliges me to make appointments, a length of time previous to my fulfilling them—It was highly necessary that the people at Satauket should have considerable previous notice, both that information might be circulated & that the Ch. wh^{ch} is now unfit for worship might be fitted up a little, by cleansing & stepping out the birds wh^{ch} now build their nests in it—I thought further that it would be more advisable to excite if possible the attention of people in one place first, than to keep moving back & forth, wh^{ch} would not only be very fatiguing but afford me *no time* for study, or cultivation of acquaintance, wh. I conceive highly necessary to my usefulness—Under these impressions, I thought no time would offer for me to visit you more proper than the one contemplated in my last, I have determined however to regard your advice & shall be engaged here the 3 following Sundays after wh^{ch} I shall go to Satauket & Islip; At the former place I think I shall be induced to spend a considerable time—As my Friends here will accommodate me with Horse & Chair. I have it in contemplation to ride to N York in the course of the week—when

JOHN CHURCHILL RUDD

I shall avoid the pain of disappointing M^r R. which she would poorly bear, & have the satisfaction of a short interview with you after a day spent in New York I can return, & the cause in w^h I am engaged will not suffer by so short an absence & the Bishop & clergy will not I trust censure me—It would be a source of much uneasiness did I suppose that they entertained an idea that I was not faithful—The consolation you offer *that I serve a kind master & if faithful shall not go unrewarded*, & that I am engaged in the best of causes, has hitherto enabled me, to labour with zeal & diligence—The people here have at length taken some steps to accommodate me with Board &c. more convenient than heretofore—I should have written to the Bishop, had he not the Day I left Town observed, that it would be immaterial whether I wrote to him or yourself, & by writing to you several purposes were answered w^h would not be in writing to him—

Y^r obliged Friend & Serv^t

J. C. RUDD

Superscriptions:

REV. J. H. HOBART: No 46 Greenwich St New York

ANNOTATIONS

Christ Church, Oyster Bay.

For notice see page 434.

Islip and Brookhaven (Caroline Church, Setauket).

For notice see Volume II, page 287.

St. John's Church, Huntington.

For notice see page 427.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Orsego June 3, 1805

REV^d AND DEAR SIR,

I AM from home and have to make use of such materials as come to hand, consequently you will receive but a short Letter proportioned to my Paper. I have this Day been to visit the unhappy Wretch of an Arnold whom you may remember was published in the Papers for having whipped a Child to Death the last Winter—this is the second time of visiting him—when I first saw him I could never have formed an idea of the misery of the damned to have excelled the horror and distress he endured—poor unhappy Mortal! altho' deserving severe punishment yet I pity him from my Soul—This Day he appeared more composed—yet under deep conviction of Sin—feeling as he says to be the most worthless Wretch that exists—on the Morrow I suppose his trial will come on—but my feelings will not permit me to be present—The Bishop informed me by Letter that a Donation was made me by the Society in New York and that you, as I supposed, the Secretary had written to me on the Subject—but no Letter has arrived—indeed I have stood in much need—have had to borrow and feel uncertain when I shall hear from you—By the bearer you can send the Money or whatever else you please of Books &c.—he is a M^r. Coleman who was brought up in my Neighbourhood and in the Church—an honest Man—This Day I received a line from the Rev^d M^r. Judd of Utica—who gives information that Bishop Moore is expected within a few Weeks—consequently shall not write to him—by him I shall give you a particular account of my labours—I have enough to do—the Church extends—blessed be God. Your Books are much admired—I have many things I wish to communicate

DANIEL NASH

—but have not time—Write and let me know every thing that is pleasing about the Church. I have disagreeables enough without having any addition. With esteem I am your obliged friend

DANIEL NASH.

Superscription:

THE REV^d JOHN H. HOBART, New York
M. Coleman

ANNOTATIONS

Stephen Arnold.

The following account, taken from the “Baltimore Evening Post” for April 4, 1805, appeared originally in the “Tree of Liberty” for March 8, 1805, published at Pittsburgh, Pennsylvania: “Stephen Arnold of the town of Burlington in the state of New York, who in a most wanton and cruel manner, whipped a girl of 6 years of age seven times in the space of an hour and a half, because she did not pronounce *gig* as he required, and which caused death, was apprehended at this place on Monday evening last, by Mr. Thomas Cohoon, who heard of him at Oswego upon the Susquehanna and followed him 320 miles. His apprehension was attended with singular circumstances. On Sunday he arrived; he was unsuccessful in three or four applications he made for a passage down the river; he continued in the vicinity upon Grant’s Hill, a considerable part of the day, and was frequently upon the point of committing the dreadful act of self-murder, but was happily deterred by a directing Providence. Monday night he called at Mr. Henderson’s tavern for something to eat, but said he had no money. In a short time Mr. Cohoon came in and was informed that a countryman of his was in the room, to whom he addressed himself, and discovered that he answered to the description of Arnold.

“After requiring the other company to leave the room he read the advertisement, while reading he discovered the other drawing something from his pocket, upon which he raised his eyes and said, *You are the Man.* The hand dropped. It was a pistol which was cocked twice and only prevented from doing execution by Mr. Cohoon’s firmness. They took him to a Magistrate, but on the way he drew a pistol and fired,

HOBART CORRESPONDENCE

a different direction was given to it, by his arm being seized by a bystander the flash of the pan singed his temple; and the ball flew by the ear of Mr. Cohoon. It however, did no injury. The pistol, a number of balls, a rope, and some money were found upon him. He called himself Smith and would give no satisfaction that night. The next day he made a full confession and appears to be fully sensible of the enormity of his crime, deplores the violence of his passions which have sunk him from a respectable standing in Society to the lowest degradation.”

Mr. Coleman.

A careful search of the publications relating to Otsego County and its neighbourhood fails to reveal anything regarding Mr. Coleman.

Jonathan Judd.

For sketch see Volume III, page 30.

Benjamin Moore.

For sketch see Volume II, page 230.

[FROM DANIEL NASH]

Richfield June 10. 1805.

REV^D. & DEAR SIR,

IT is only a few Days since I wrote you a short line by Mr. Coleman, since which time I have received a piece of intelligence which altho’ not entirely disagreeable, yet causes some uneasy sensations, not disagreeable because I wish to have the Church in the Country remembered, yet not altogether pleasing because the Church under my care has been so greatly neglected by the Corporation of Trinity. You undoubtedly know what I have now reference to—the Donation made to Utica. Most sincerely did I wish the Church to be supported in a Place like that, I do think it of importance, but

DANIEL NASH

when encouragement has been held out to my People in the Letters which have been transmitted to me, when they, together with myself, have struggled with almost every thing discouraging, when, be assured, I could not tarry here without the kind assistance of the Society in New York, to be passed over and so liberal assistance afforded in other Places, what must I think?—I will not think—neither will I give way to desponding feelings. I will only seek for assistance from that benevolent Master who has promised to protect his Church and will undoubtedly dispose of all things for the best. I will indulge no murmuring feelings for I am delt with better than I deserve. I have friends, and I trust that I can persuade them that if I am neglected, by the neglect shown to them, that it does not arise from any disregard to me, but because *Utica* is a Place of importance. I have a task before me. Excusing me for venting the unhappy feelings which unavoidably arise within my breast. I have a family and no connections to leave them with, should God in his Providence call me from this World—this certainly causes me to wish my Societies to be placed in so respectable a situation that I could receive my Salary with some degree of punctuality.

The Bearer of this, Esq^r Spalding, a Congregationalist, is a respectable Gentleman by whom you may communicate whatever will be consoling to my feelings by Letter, but I pray one thing, that never any flattering encouragement may ever be held out to the Church—I shall be silent on the Subject with my People, and shall only tell them to make use of the means put within our power. I thank you for all your goodness to me, receive the effusions of a grateful heart, my health is but indifferent, I must hasten home to my family. Wishing you every happiness I am as usual your obliged friend

DANIEL NASH

HOBART CORRESPONDENCE

Your Books are highly esteemed by the pious People of the Church, I once more thank you for sending the Companion and the one on the Festivals and Fasts.

Superscription:

THE REV^d JOHN H. HOBART New York.
Esq^r. Spalding.

ANNOTATIONS

Trinity Church, Utica.

For notice see Volume II, page 484.

Squire Spalding.

Nothing can be ascertained respecting this gentleman.

Hobart's Companion for the Altar.

For notice see Volume III, page 460.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

SETH HART

[FROM SETH HART]

Hempstead 14th June 1805.

DEAR SIR,

As you advised to my having an afternoon service at Hempstead on those days when I officiate at N. H. in the morning — & as I know that your *quondam* parishioners in this part of the Parish will be glad to hear you preach, as well as to have opportunity of seeing you — I shall appoint service here on the twenty third inst^d to begin at 3 o'clock P.M. This will give you time to return from N. H. and dine at my house — Perhaps I shall continue the practice afterwards myself during the long days of summer & first fall months —

Yours with affectionate esteem

SETH HART

REV^d J. H. HOBART

Superscription:

REV^d J. H. HOBART NEW YORK

HOBART CORRESPONDENCE

[FROM JOHN CHURCHILL RUDD]

Hempstead 17th June 1805.

MY DEAR SIR,

PREVIOUS to my setting out for Satauket, w^h will be on Friday next, I could wish for your advice what arrangements would be proper to be made for performing divine service in this quarter after I shall have visited Jersey w^h I can do the 3rd Sunday in July should you think it proper—I think it would be, very advisable not to leave the Ch^h eastward destitute now they just begin to manifest a desire, & a determination to restore themselves to a respectable standing. I have no doubt but by some ministerial aid there will be at least two tolerable congregations very easily collected—a number of circumstances unite to render the present a very favourable opportunity. The people at Huntington are very solicitous for me to give some encouragement that if a living should be offered, I would remain with them.—You know Sir, I would not wish to commit myself, & yet I find a difficulty to give proper answers to all their interrogations. I should be very sorry, (having just aroused some of the people to feel the importance of exerting themselves) to leave them to fall again into that wretched state from w^h by the blessing of God I hope they are rising: yet I would not by any means wish to loose sight of the place in Jersey—With suitable deference to the opinions of the Bishop & Clergy, I should think that something should be done to continue, *at least* occasional service in the places where I am confident the Ch may be reëstablished. Notwithstanding my present employment is so very unfavourable to my improvement—I should be willing to spend as much time on the Island as should be thought proper, provided it was not altogether an injustice to myself—From what I have said you

JOHN CHURCHILL RUDD

may be able to form some conclusion what measures I ought to pursue. Will it be best to make any appointments, further than, that when I am in New York I will write to some of the congregations informing them when they may expect service again?—or Had I better after calculating on spending one, two or three Sundays in, & about New York make some positive engagements to return? You will confer an additional favour on me, by writing by the return of the mail to Huntington where I shall be tomorrow & shall wait for an answer to this till Friday A.M. —The weather is excessively warm, & my time almost wholly engaged, I find myself in good Health & the prospect of rendering essential service to mankind animates me. Mr^s R is in good health & with me wishes to present respects to Mr^s H & Family,

Y^r obliged Friend

J. C. RUDD

Superscription:

REV. JOHN H. HOBART No 46 Greenwich Street, New York

Hempstead }
June 18th }

ANNOTATIONS

Islip and Brookhaven (Caroline Church, Setauket).

For notice see Volume II, page 287.

St. John's Church, Huntington.

For notice see page 427.

Phebe Eliza Rudd.

John Churchill Rudd married January 22, 1803, Phebe Eliza, daughter of Edward and Ann Bennett of Shrewsbury, Monmouth County, New Jersey. They had no children. Mrs. Rudd was alive in 1858, so Sprague states in his "Annals."

HOBART CORRESPONDENCE

[FROM JAMES KEMP]

REV^d & DEAR SIR

DAY after day, & week after week had I been reproaching myself for not writing, even if it had been only to tell you & M^{rs} Hobart how highly I estimated your friendly attention to me in New York: but numerous engagements, feeble health & not very good spirits had produced an unaccountable degree of languor. Your kind letter however of the 24. Ult. gave me new life. The sentiments that you entertain towards me, I so highly appreciate, that they prove a cordial to my heart, and I assure you that those incidents in the one pilgrimage here, that brought us together and so cemented our hearts, will ever be remembered by me with the most heart-felt delight. My poor soul greatly needs the consolation & support of friendship, and particularly to bear it up under troubles & difficulties in promoting our Redeemer's Kingdom.

I rejoice exceedingly to hear that you have it even in contemplation to pay me a visit. I will relinquish all business to devote some time to you & to shew you this part of the world. And from your company & your observations on the State of the Church I anticipate much satisfaction & profit.

I had just gone to the Convention before your letter arrived. We had a very agreeable and unanimous Con: only that our friend Dashiell, who, it appears, cannot breath but in a disturbed Atmosphere, raised a considerable bustle. In his Parochial return, he gave a history of the building of his Church & formation of his Congregation. In this he inveighed with great bitterness against a supposed opposition from the Minister & Vestry of St Paul's, and concluded with a most fulsome Panygyric of himself. The Con. greatly resented his Attack upon

JAMES KEMP

his Brethren. At first, he was stubborn & put them at defiance, but when he found them very resolute, he then calmed away and begged leave to withdraw his return. This was not granted but a resolution respecting it was entered on our journal in much milder terms than he deserved.

Mr. Armstrong, whom you recollect to have seen at Trenton, was charged with non-conformity, but inasmuch as he promised to be more regular in future, he was softly dealt by.—We made some alterations in our former Canons, but none very material.

I thank you for the journal of your Con: I am much pleased with it, and particularly your New Canon. It is a most desirable improvement, but it would not be easy to bring it into full use here.—

The Presbyterian Clergyman, to whom I alluded in the Con at N. York is now a Deacon, settled in a Parish—much respected—very zealous—& promises to be a very excellent Minister. The Presb^y felt extremely sore at his leaving them. Upon the whole, I think our Church rather looks up. Our young men have become regular & strong churchmen, and the horrid and alarming Fanaticism that prevails among the Methodists, has induced many to join themselves more firmly to the Church.

I purpose to send for the Life of President Johnson in a few days. I want very much to possess the Scholar Armed, but it is not to be had in Baltimore. I have also been obliged to apply to Hill to send for more of your Weeks Preparation. I wish you could make Swords send a copy of Scholar Armed to Hill's for me & I will pay Hill for it. I must close this hasty letter as I have an immediate opportunity to send it to the Office. I will write you more fully next. Your's must be long and contain much. Tell your excellent Wife, that I highly respect

HOBART CORRESPONDENCE

her & the little family & wish them much happiness. Your affectionate

Brother

JAS KEMP—

Cambridge June 18, 1805

P.S. Remember me to all our Brethren.

J K

Superscription:

THE REV^d Jⁿ HENRY HOBART, New York.

ANNOTATIONS

George Dashiell.

For notice see Volume III, page 467.

John Armstrong.

John Armstrong was born in England. He became a Methodist preacher, emigrated to America, and conformed to the Church. He was made deacon by Dr. White, Bishop of Pennsylvania, November 14, 1802, and in 1804 he was elected rector of St. Paul's Church, Kent County, Maryland. In 1806 he was appointed rector of St. Thomas's Church, Baltimore County. In 1810 he removed to Pennsylvania to take charge of St. John's Church, York. In 1818 he returned to Maryland to become rector of St. Peter's Church, Montgomery, and Zion Church, Frederick.

In 1819 he removed to Wheeling, Virginia. A year previous the Rev. Dr. Doddridge had found a few families who had formerly been connected with the Church. Wheeling was also visited by Bishop Chase in 1819. A parish was organized on May 11, 1819, and Rev. John Armstrong chosen rector. On May 9, 1821, the corner-stone of St. Matthew's Church was laid with Masonic ceremonies, with a sermon by Mr. Armstrong and an oration by the Rev. Dr. Doddridge. Mr. Armstrong died in 1826. His successor, the Rev. John Thomas Wheat, says of him :

"Nine years ago that most laborious and successful clergyman, the late Rev. John Armstrong came to this place. Full of the spirit of his office he immediately set about the collecting of a congregation that

JAMES KEMP

should worship God agreeably to the forms of our Church. There was scarcely anything to encourage the making of an effort or to sustain it when begun. Such a zeal as his, needed no other excitement than the fact that there were in the town some families, who not belonging to any other Church, might by judicious attention be induced to join ours.

“During six years he persevered with varying success amidst the greatest discouragements, such as are known only to a zealous missionary occupying a new station remote from the great body of the Church, and peculiar local hindrances which would have disheartened and turned back a less holy and devoted servant of God. The work of the Lord prospered in his hands. Assisted by a few pious and other generous individuals, he succeeded in procuring the erection of a handsome and commodious Church, and in establishing a Parish, embracing within its limits about forty families, among the most respectable and intelligent in the place. At the time of his much lamented death, there were about 30 communicants, and a large and flourishing Sabbath School was accomplishing much good.

“But the praise of our late Rector is in other Churches besides this. By judiciously and industriously economizing his time and labor, he collected large congregations in several other neighboring places, and built and repaired three other churches in this state and Ohio. This scarcely less than Apostolic missionary success, is an exemplification of what a holy zeal, united with a general disinterestedness and good practical sense, may accomplish when animated by the high considerations to which ‘the called of God’ only are accessible.” [*Peterkin’s History of the Diocese of West Virginia*, p. 62.]

Amendment of Maryland Diocesan Canons, 1805.

The Convention of the Diocese of Maryland met in Christ Church, Easton, from Wednesday, June 5, to Saturday, June 8, 1805. On the first day of the session a committee on the state of the Church was appointed, consisting of the Rev. Dr. Bend, the Rev. Dr. Kemp, the Rev. Mr. Ball, Mr. Robertson, Mr. Chamberlain, and Mr. Nicols. The report of the committee was made on the third day, and it recommended the repeal of the second part of the 19th Canon, the expunging of the first word of the 20th Canon, and the repeal of the 22d and 23d Canons. A substitute for Canon 22 was recommended. It concerned repulsion

HOBART CORRESPONDENCE

the Holy Communion. A substitute for the 25th, formerly 27th, Canon was adopted. The canon was "Of the Trial of Clergyman, not regularly admitted and settled." The Table of Prohibited Degrees was also presented from a committee on English canon law, accompanied by a resolution for its presentation to the General Convention, with a request for its adoption. It also considered the change of the second article of the constitution concerning the membership of the Convention, and also an amendment of the 24th Canon, providing that the Bishop may ask vestries to inquire into the truth of reports made to him relating to offences committed by the incumbents of their parishes.

James Laird.

James Laird is undoubtedly the Presbyterian clergyman alluded to by Dr. Kemp. He was a native of Pennsylvania. He became a Presbyterian minister, and filled several important charges. For some years he was principal of Washington Academy, Somerset, Maryland. He conformed to the Church in 1804, and was made deacon by Bishop Claggett, December 17, 1804. He was put in charge of Somerset Parish, Somerset County, Maryland, and on his ordination to the priesthood he was elected rector. In 1815 he became rector of Great Choptauk Parish, Dorchester, Maryland. He died in 1816.

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii.

Mr. Hill.

Beyond the evident fact that Mr. Hill was a publisher in Baltimore, no particulars concerning him are ascertainable.

New Week's Preparation.

For notice see Volume III, page 191.

Thomas and James Swords.

For sketch of this firm see page 330.

The Scholar Armed.

A volume of essays, including Lord Bacon's "Confession of Faith," Charles Leslie's "Short and Easy Method with Deists," William

JAMES KEMP

Jones of Nayland on the “Church and the Trinity,” and “Posthumous Papers of Bishop Horne and Other Tracts in Defense of the Faith,” was published under the editorship of William Jones of Nayland in 1793. Several editions appeared in England up to 1812, besides the American reprint referred to by Mr. Kemp. “The Scholar Armed” was at that time considered indispensable to the library of every thoughtful Churchman.

HOBART CORRESPONDENCE

[FROM SAMUEL OGDEN]

New Ark June 25th 1805.

MY DEAR SIR,

IT is not easy for me, to tell you, how much Pleasure your kind Letter afforded the different Members of our Church. — We shall have a Carriage in waiting for you at Elizth Town at the Time you appointed on Sunday next.

Accept of our warmest Wishes, and believe me, with great Regard,

Your Obed^t Serv^t

SAM^L OGDEN.

REV^D J. H. HOBART.

Superscription:

THE REV^D JOHN H. HOBART, New York.

CORNWALL BAYLEY

[FROM CORNWALL BAYLEY]

REV^d SIR

HEARING that we are to have the pleasure of attending you in our church on Sunday next, I take the freedom of requesting you will honor me with your company to dinner on that day. I lodge with Col^l & M^{rs} Hedden (on the bridge) who both desire to join in my request, and I should esteem it a particular obligation on my part. We dine early on Sunday and trust our hours will accomodate you on that score. May I entreat a line in answer, & also to know whether you preach in the morning or ev^g

Believe me with my best respects to

M^r Hobart, Your obliged & Faithful

S^t.

CORNWALL BAYLEY.

Newark. 26th June 1805.

A bed is at your service if you can occupy it on Sat^y or Sunday here, & will encrease the obligation.

Superscription:

THE REV^d J. H. HOBART, Greenwich Street, *New York*

ANNOTATION

David Hedden, or Simon Hedden.

The Hedden family occupied a prominent position in Newark. Colonel Joseph Hedden was a Revolutionary officer, and gave eight sons to the service of his country. His son, Judge Joseph Hedden, was one of the most prominent patriots in the town, and held various public offices. In an attack on Newark by the British, January 25, 1780, when the academy was burned, he was taken from his home, confined in the Sugar

HOBART CORRESPONDENCE

House prison in New York, and died September 27, 1780. The allusion in the letter is to either David or Simon ; both were Revolutionary officers and bore the title of colonel.

DAVID BUTLER

[FROM DAVID BUTLER]

Troy June 27th 1805

DEAR SIR,

M^R WARREN, a very amiable young gentleman, seems to discover a disposition to be the carrier of a letter to some clergyman in N York, I suppose for the purpose of gratifying the laudable ambition of making some agreeable communications respecting the church in this place. Knowing that such intelligence will not be unwelcome to you I am very ready to gratify him. I wish you to direct him where he may get a suitable Bible, & Prayer Book for our church; & if the continuation of Daubeney's Guide is to be had, I wish likewise for that.

It was but day before yesterday that I met with the first & last number in the Centinel of Albany, attacking the episcopacy of the church; in the last of which I found a direct application to you. The intermediate numbers I have not seen, nor have I seen brother Beasley to make any inquiry from whence this has originated, or with what ability it is likely to be conducted. I suspect however that the author is possessed of better talents than temper; & it is peculiarly unfortunate for him, with such a temper, that he has an extreme bad cause to manage. I discovered that his aim was to give a blow at the bp. over your shoulder, & I have so much confidence in the bishop's skill in skreening himself from such a stroke that I believe the poor man's fist will suffer the greatest injury. His abusive language, with prudent management on our part, will do us more good than his arguments can do us hurt. The latter it will be easy to refute, but it will be difficult to make that refutation generally understood, while his abuse cannot be mistaken; & patience & forbearance on our part will be

HOBART CORRESPONDENCE

equally clear. In short, I should suppose from the two numbers I have seen, that providence has permitted the church to be attacked in a manner more favourable to her interest, & the cause of truth, than her state of peace & security has been. If you should undertake to reply, I pray God to preserve your understanding from error & your heart from wickedness. Believe me with great esteem your affectionate friend & brother

DAVID BUTLER

Superscription:

REV^D M^S HOBART NEW YOR^K

By M^r. Warren

ANNOTATIONS

Eliakim Warren.

In 1798 Eliakim Warren removed with his family from Norwalk, Connecticut, to Troy in New York. With his sons, Esaias, Nathan, and Stephen, he conducted a prosperous business under the name of E. Warren and Company. From the very first he took an active interest in the affairs of the Church, and it is recorded that when St. Paul's Church was first organized, with three communicants, he and his wife were two of the three. At the first election for wardens, held January 16, 1804, Eliakim Warren was one of the wardens chosen.

Charles Daubeney.

Charles, a son of George Daubeney, a rich Bristol merchant, was born August, 1745. He attended school at Philip's Norton, then proceeded to Winchester College, where he won an exhibition at New College, Oxford, of which he became a fellow. He went abroad in 1770, and the following year he visited St. Petersburg, where he studied Greek Catholicism, and was introduced at court through his friend, the Princess Dashkow. Upon his return in 1772 he studied theology for a year, and was made deacon in 1773 by Dr. Lowth, Bishop of Oxford. He was ordained priest in the same year by Dr. Terriek, Bishop of London. In 1776 he was presented with the college living of North Bradley,

DAVID BUTLER

Wilts. Soon after this he married Miss Barnston. The church and vicarage were in a state of great dilapidation, and were restored at his own expense. He revived an interest in the worship of the church by introducing week day and Sunday evening services, and also established a Sunday School. In 1784 he was a prebend of Salisbury Cathedral. From 1788 to 1790, owing to impaired health, he travelled abroad. He spent the winter of 1790-91 at Bath, where he became greatly interested in the lack of church accommodation for those unable to pay pew rents. Through his exertions a subscription was started, and Christ Church, Walcot, was opened. It was the first free church in England, and he preached the sermon on the opening day. In 1804 he was made Archdeacon of Salisbury, and in 1808 he built and endowed an almshouse for four poor inhabitants of North Bradley, and also erected a school at his expense. His charge of 1812, advocating the support of the Society for the Promotion of Christian Knowledge rather than that of the British and Foreign Bible Society, aroused an extended controversy. In 1816 he was afflicted with paralysis. During his later years he interested himself in providing a church at Road, a destitute part of his parish. It was completed in 1824, when he preached the sermon. He gave £4000 toward its endowment. He delivered his last charge July 3, 1827, and died a week later.

His principal works are: "Lectures on the Church Catechism," 1788; "A Guide to the Church," of which the first volume appeared in 1795 and the second in 1799; the "Fall of Papal Rome," 1798; "Discourses on the Connexion between the Old and New Testaments," 1799; "Vindicii Ecclesiæ Anglicanæ," 1803; "Unitarian Mode of explaining the Scriptures," 1815; the "Doctrine of Regeneration," 1816; "On Schism," 1819; and the "Protestant Companion," 1824.

Albany Centinel Controversy.

For notice see page 479.

Frederic Beasley.

For sketch see Volume III, page 325.

HORACE BINNEY

HORACE, a son of Dr. Barnabas and Mary (Woodrow) Binney, was born in Philadelphia, January 4, 1780. His preparation for college was at the Friends' Almshouse School and the grammar school of the University of Pennsylvania. He graduated from Harvard College in 1797, at the head of his class. His first desire was to be a physician like his father, but he finally determined upon the profession of law, and became a student in the office of Jared Ingersoll of Philadelphia. He was admitted to the bar of the court of common pleas March 31, 1800, and in 1802 to that of the supreme court of Pennsylvania. In 1806 he was a member of the state legislature.

Although frequently solicited, he declined further political honours. He prepared a condensation of the decisions of the supreme court of Pennsylvania from 1799 to 1814, which occupied all his leisure time from 1807 to 1817.

In 1808 he became a director of the first United States Bank, and during its existence was its counsel and trustee, and argued on its behalf the first case in the United States Supreme Court. He was offered a seat on the bench of the supreme court of the state, and also an associate justiceship of the Supreme Court of the United States, when he was less than fifty years old, but declined the positions, preferring to continue in active practice. When President Jackson removed the United States deposits from the United States Bank in 1832, he and his numerous friends were so indignant that he consented to accept a nomination for Congress. He was elected, and during his term he vigorously opposed the administration.

In 1844 he represented the city of Philadelphia in support of the will of Stephen Girard, whose fortune was left in trust to the city to found a college for orphan boys. His opponent before the Supreme Court of the United States was Daniel Webster. It will be remembered that by the terms of the will instruction in Christianity was excluded from the course, and ministers of religion were debarred from any participation in the government of the college, and even from the college precincts. Mr. Webster's eloquent plea for the Christian religion, the only ground on which the validity of the will was contested, was one of his very greatest speeches. He was met by Mr. Binney with an array of authorities, showing the law concerning charitable bequests and its

HORACE BINNEY

application to Mr. Girard's will, and won his case, the will being sustained.

This was Mr. Binney's last appearance in court. In 1850 he retired from active practice, and devoted his time to study and to writing for current periodicals. During the Civil War he upheld, with his pen, the acts of President Lincoln, even including the suspension of the act of habeas corpus. Horace Binney was a strong and consistent Churchman, and was a leader in both the Diocesan and General Conventions. He died in Philadelphia, August 12, 1875, in his ninety-sixth year. Among his published works are "Eulogium upon the Hon. William Tilghman, late Chief Justice of Pennsylvania," 1827; "Eulogy on the Life and Character of John Marshall," 1835; "Inquiry into the Formation of Washington's Farewell Address," 1859; "The Privilege of the Writ of Habeas Corpus under the Constitution," 1863-65.

[FROM HORACE BINNEY]

M^R BINNEY having but two hours to pass in New York, has it not in his power to receive from M^r Hobart the Stiptic which he believes it is the design of M^r Wallace's letter to solicit. He would have had the pleasure of waiting upon M^r Hobart if circumstances had allowed him; but as they do not he takes the liberty of enclosing M^r W's letter, and of suggesting to M^r Hobart, that if a private conveyance could be soon found for the Medecine, it would answer a valuable purpose to a person at this time wanting its assistance in Burlington

New York 28th June.

9 O'clock

Superscription:

REV^D J. H. HOBART, New York.

Endorsement:

Mr. Binney's note. N. Y. June 28: 1805.

HOBART CORRESPONDENCE

ANNOTATION

Joshua Maddox Wallace, or John Bradford Wallace.

The reference is either to Joshua Maddox Wallace, a notice of whom will be found in Volume I, page 31; or

John Bradford Wallace, a notice of whom will be found in Volume I, page 233.

SAMUEL OGDEN

[FROM SAMUEL OGDEN]

Newark July 5th 1805.

MY DEAR SIR

I RECEIVED a line from M^r Croes, last Evening informing me that D^r Beach was at Brunswick, intending to Preach there, on Sunday *next*; Doctor Whitehead having engaged to preach for Him, on that Day in New York: and that He M^r Croes would preach for us in our Church, (*on that Day*;) Now as you will have an opportunity of seeing D^r Whitehead, can you not fix with Him, the Idea of His officiating with us the Sunday after next? as to which pray favor me with a line; and believe me yours most

affectionately

SAM^l. OGDEN.

THE REV^d. M^r. HOBART.

Superscription:

THE REV^d. JOHN H. HOBART New York.

ANNOTATIONS

John Croes.

See sketch which precedes his letter of June 13, 1808.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

James Whitehead.

James Whitehead was a native of Virginia. He was made deacon by Bishop White on June 17, 1787, and spent the years of his ministry principally in Virginia. In 1806 he became associate rector of St. Paul's Church, Baltimore, and died in 1808.

HOBART CORRESPONDENCE

[FROM SETH HART]

Hempstead 11th July 1805.

DEAR SIR,

I RELATED to you, if I recollect right, some abusive conduct & conversation of M^r. Israel Eldert towards me some time ago. Yesterday he gave me equal abuse with as little cause as before. And as I have seen & known many instances & proofs of his malice & wickedness of heart and conversation towards others of his Christian brethren, I feel myself under a necessity of excluding him from all communion & fellowship with me & my Church, at least for the present. Enclosed is a letter to the Bishop on the subject, & as you know something of the man, I wish you to carry it to Doc^t. Moore & assist him if necessary in advising me how to proceed. If the Bp^h be in town I would wish for an answer on saturday, or otherwise by tuesday's stage.

Your friend & B^r.

SETH HART

REV^d. J. H. HOBART

Superscription:

REV^d. JOHN H. HOBART, N^o. 46 Greenwich St. New York.

ANNOTATIONS

Israel Eldert.

The Eldert family were early settlers on Long Island. There were many of the name in Hempstead and Jamaica. Samuel Eldert, Luke Eldert, and others were members of Grace Church, Jamaica, and St. George's Church, Hempstead.

Benjamin Moore.

For sketch see Volume II, page 230.

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WILLIAM PRYCE

[FROM WILLIAM PRYCE]

Wilmington July 12th 1805

REV & D^R SIR,

IT is perhaps six weeks since I put on Board a Vessel at the place, (said to be bound for New York,) 1 Copy the life of CHRIST &c, together with a number of proposals for publishing the works of Bp Wilson, but have not been able to hear of their arrival, you will therefore oblige me on the rect of this to inform me whether they have been del^d.

I am concerned in circulating books and should be glad to have several published in your place. Your Nelson on the Feasts & Fasts, the Catechism recommended by your Convention, Daubeney's Guide &c, and should prefer getting them in exchange for such as I have printed; but if they cannot be had in exchange I will thank you to inform me on what terms they can be procured.

I trouble you on this occasion, with more confidence, as I know you to be favorable, to the circulation of useful and Religious publications.

I know you will be desirous to hear from the State of my Church, on which subject I wish I could say more,—Our Church is pretty well filled, and generally attention is paid by the people, but there is too much reason to fear that my Labors remain unblest to many of my constant hearers: but I have yet cause of Joy in believing that some precious Souls have profited thereby—do let me hear from your Church, I hope the tidings will be *Joyful*.

My truest respect to M^{rs} Hobart; and believe me to be as ever your Sincere Friend & Brother in Jesus Christ

WILLIAM PRYCE

HOBART CORRESPONDENCE

N.B. we have not rec^d the Journals of the Gen^l Conv: please let me know the cause. W. P.

ANNOTATIONS

Life of Christ, published in 1805.

The Life of our Lord to which Mr. Pryce refers was probably the one compiled by John Fleetwood, which was very popular at that period.

Thomas Wilson.

Thomas Wilson was born at Burton, Cheshire, England, September 20, 1663. He studied at Trinity College, Dublin, and was curate of Newchurch Kenyon from 1686 to 1692, when he was appointed chaplain to the Earl of Derby, through whose influence he was created Bishop of Sodor and Man in November, 1697. He was bishop for fifty-eight years, and died March 7, 1755. He wrote many treatises of value. His "Principles and Duties of Christianity" was published in 1707, and as the first book was printed in Manx, it is commonly called the Manx Catechism. His "Essay towards an Instruction for the Indians," written for use in Oglethorpe's plantation scheme in Georgia, was published in 1740. His fame, however, rests on his devotional works, — his "Short and Plain Instructions for the Better Understanding of the Lord's Supper," which came out in 1736; "Sacra Privata, Private Meditations, Devotions and Prayers," which appeared in 1800, after his death; "Parochialia, or Instructions for the Clergy," published in 1788; and "Maxims of Piety and Christianity," issued in 1789. He also instituted a Manx translation of the Bible, which was completed between the years 1772 and 1775.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

Bishop Innes's Catechism.

For notice see Volume III, page 195.

Charles Daubeny.

For notice see page 462.

PHILANDER CHASE

[FROM PHILANDER CHASE]

MY DEAR BROTHER

I AM sincerely concerned about the health of our good Bishop. I wrote to him, some time since, about some matters of consequence to the Nine-Partner-Church, but have re^d no reply. I strongly suspect it is owing to his ill health. Pray, dear Sir, inform me all about it; for the suspense I am in is unpleasant. Our disappointment in not seeing him among us, hearing his good advice and receiving from him the administration of y^e apostolic rite of Confirmation, was very great. "But God's will be done"! as he himself expressed it, in his letter, dated at Philips Burgh to me.

I suppose you are acquainted with the attack, lately made upon y^e Church, in the Albany Centinel, and the very handsome Christian-like defence in the same paper. Whoever the author of the defence may be, he is certainly a good and able writer, I love him from the bottom of my heart. Can't you inform me who the persons are? It would give me much satisfaction to know something of them. I would write to Brother Beasley, but suspecting he may be the *Defendent*, I thought it might be indelicacy should he wish to conceal his name.

Pray write to me & tell me how you all are and what you are doing. I am alone & have little to tell that would entertain you except that the School is increasing and the Church more and more attended.

As it is possible it may have some serious consequences I think I may be justified in telling you that the Vestry of this Ch: seem evidently disposed to make my situation as unpleasant as may be. I say but little, tho' hope I am not forgetful of the dignity of the Clerical Character. The Vestry I know

HOBART CORRESPONDENCE

not nor can find out from what motives have changed their minds and declarations from what they uniformly have been heretofore and given to Mr Beardsley One Half of the Glebe, tho' he never has brought forward one scrap of paper to shew that he has any better title than he had when he declared he had no pretensions to the glebe and, by his agent actually offered to take up with 200\$—as a sufficient compensation for the money he had laid out in building a barn & 15£ arearage in salary. The s^d Vestry have threatened to take away the other half from me—which I suppose they will essay to do if they shall be chosen into office the coming year. I had laid my all upon the glebe in fencing & manuring to the amount of 150£. and had r^d little or nothing in return. Half of this they have already taken from me & utterly refused to make me any compensation. The congregation view all these things and are displeased and signify to me it shall not be so another year. Mr Reade is in the Vestry and is indignant at their proceedings & trys to do all he can to oppose the machinations of one or two (who by a combination of strange circumstances are the sole movers & agents in this strange business) & who have openly declared that the more disagreeable be my situation & the sooner I go from here the better. Judge Johnston & Dr Bard have manifested their displeasure at these things and say things shall not always be so. God be praised it is no worse and that my mind as it respects this business is serene.

Pardon this intrusion upon your cares. Take it in good part as I mean it. Write to me I pray you soon.

Your affectionate Brother

PHILANDER CHASE

REV. JOHN H: HOBART

Poughkeepsie

July 13, 1805

Superscription:

REV. JOHN HENRY HOBART, Greenwich Street, New York.

PHILANDER CHASE

ANNOTATIONS

Nine Partners and Franklin.

For notice see Volume III, page 254.

Albany Centinel Controversy.

For notice see page 479.

Frederic Beasley.

For sketch see Volume III, page 325.

John Beardsley.

John Beardsley was born in Stratford, Connecticut. He graduated from Yale College in 1761. In the spring of that year, in company with Thomas Davies and Samuel Andrews, he went to England for ordination. They returned in the fall, having on October 26, 1761, signed the act of conformity and been licensed to officiate in the Plantations by the Bishop of London.

Mr. Beardsley became the successor of the Rev. Ebenezer Punderson in the mission of Groton and Norwich. Here he served until 1766, when he became missionary in Dutchess County, New York. Through his efforts the parish of Christ Church, Poughkeepsie, was organized October 26, 1766, and received a royal charter March 9, 1773. Mr. Beardsley became its rector, but still continued his missionary work in various parts of the country with encouraging results. When the Revolution commenced, he adhered to the cause of the Crown, and after suffering many indignities, was removed to New York by order of the Committee of Safety. He became chaplain to the regiment organized by Colonel Beverly Robinson, and served with it throughout the war. He went to New Brunswick in 1783, and was one of those to whom was granted Parrstown, now the city of St. John. In 1784 he became rector of Maugerville, New Brunswick, in succession to the Rev. John Sayre, and in 1802 he removed to Kingston, King's County, where he died in 1810.

HOBART CORRESPONDENCE

John Reade.

Reynolds's "Records of Christ Church, Poughkeepsie," has on page 115 this note on John Reade:

"The Convention of the diocese of New York elected John Reade of Christ Church, Poughkeepsie, as one of the lay delegates from the diocese to the General Conventions of the Church held in 1801 and 1808. He took his seat in 1801, but failed to do so in 1808, probably because of his last illness, his death occurring in October of that year. Mr. Reade came to Poughkeepsie, in 1794 or 1795, from Red Hook, where he had had large property interests in a storehouse and landing on the river, and in land. His wife, Catherine Livingston, was a daughter and heir of Robert G. Livingston of Red Hook, who had owned much Dutchess County real estate, and Mr. and Mrs. Reade's position in Poughkeepsie was that of people of wealth and breeding. They at once took a pew in Christ Church, and Mr. Reade was made a vestryman, and then a warden, and was sent as delegate to the Diocesan Convention. Mrs. Reade's niece, Cornelia Livingston, and her husband, John Crooke (son of the Charles Crooke who helped build the first church), also established their home in Poughkeepsie, during the period this chapter considers, and made part of the congregation of Christ Church."

John Johnston.

Judge Johnston was a descendant of Dr. John Johnston, who was mayor of the city of New York in 1712. About 1798 John Johnston followed his friends, Dr. Samuel Bard and General Morgan Lewis, to their retreat on the Hudson River, which they called Hyde Park. Judge Johnston was a vestryman and clerk of Christ Church, Poughkeepsie, until he joined with Dr. Bard and others in founding St. James's Church, Hyde Park. For some years he was supervisor of the town. On June 5, 1807, he was made judge of Dutchess County, and on February 4, 1820, he became clerk of the county.

Samuel Bard.

Samuel, the son of John Bard, was born in Philadelphia, April 1, 1742. He entered King's College at the age of fourteen, and in 1761 he went to Europe, and graduated at Edinburgh in 1765. On his return he practised medicine in the city of New York, and established a medical

PHILANDER CHASE

school in connection with King's College, in which he was professor of the theory and practice of physics. As a result of an address of his, the New York Hospital was founded. He was the family physician of Washington during his stay in New York. In 1792 he was appointed professor of natural philosophy in Columbia College, but in 1798 retired to his estate at Hyde Park on the Hudson, where he died May 24, 1821. Dr. Bard was much interested in agriculture, and it was through his influence that the Agricultural Society of Dutchess County was founded. He was a generous supporter of the Church both at Poughkeepsie and later at Hyde Park, where he built the church.

HOBART CORRESPONDENCE

[FROM JAMES RICKETTS]

DEAR SIR

WILL you do me the favor to obtain from the Trustees of the College a Certificate of my Sons Phils leaving it

Do you wish to take my house & Garden for the Summer if so I shall leave it with M^r E. B. Dayton to settle with you.

May every blessing attend you & yours is the sincere prayers of—in haste—

Yours affectly. JAMES RICKETTS

M^{rs} R— Maria, Philip & James
unite in love to you & Goodin—

July 14th 1805

Superscription:

THE REV^d M^r HOBART N^o 46 Greenwich Street New York.

ANNOTATIONS

Philip Ricketts.

See sketch of James Ricketts, Volume III, page 342.

Elias Bayley Dayton.

For sketch see Volume III, page 303.

Maria Ricketts.

See sketch of James Ricketts, Volume III, page 342.

Sarah Ricketts.

See sketch of James Ricketts, Volume III, page 342.

James Ricketts.

For sketch see Volume III, page 342.

Mary Goodin Hobart.

Goodin was the wife of John Henry Hobart. See Volume I, pages cxvii and clxxxv.

DANIEL NASH

[FROM DANIEL NASH]

Butternuts July 14. 1805 — Lord's Day Evening.

REV^d AND DEAR SIR,

AFTER the exercise of the Day, which has been very lengthy, six hours at least in administering the Sacrament, Catechising &c. together with visiting the sick after Church I have returned to the House of a good Old friend about ten o Clock in the Evening and have set down to acknowledge the receipt of your kind Letter by M^r Coleman. You will form something of an idea of my feelings when I tell you upon the perusal of it, I indulged myself freely in letting my tears flow—can you imagine yourself so far excluded from your Brethren as to have the receipt of a Letter have this pleasing effect—for they were tears of joy—My feelings were so much agitated when I wrote by M^r Coleman, that I can form but a faint recollection of the ideas I communicated—by your answer I supposed I mentioned the very heavy task I have to perform. My health is but poor and I see not how it will be possible to go thro' with all the calls which are made—when I cannot see my People I write—I have now a number of Letters I will want to write before I close my Eyes—I was pleasing myself with the agreeable idea of seeing our good Bishop and was then in hopes that some method would be devised by which I might be eased from so great a task, beyond my abilities, when I was informed of his indisposition—God grant he may soon arrive.—I sincerely thank you for the present of Books—I was so delighted with the life of Good Doctor Johnson that I spent nearly the whole of last Sunday Night in perusing it—which imprudence prevented my study for the Week—for my Eyes were

HOBART CORRESPONDENCE

extremely affected—I rejoice that you are so active in the City—you undoubtedly have your trials—for whenever man thinks himself above or independent of the authority of God's Ministers, then those Ministers will be opposed—I was told a few Days since by a Presbyterian Minister that he was informed that you had given much offense in your writings. I told him I had mentioned by Letter to you that undoubtedly it would be the case and what your answer was—he said, he was further told you was a flowery Preacher. I answered not more flowery than solid. Here our conversation ended—but I saw discontent on his Brow—Will the Spirit of opposition never stop. Oh Lord, how long before those who profess thy sacred Name shall submit thy Church and own thy authority? Earnestly should we pray for so happy an event and to accomplish it—we should beg of them who have dissented to stop and consider—but those who are wise in their own conceits are not given to reflection. Will you give M^{rs} Nash's and my love to M^{rs} Hobart and thank her most sincerely—We are decently provided for as to clothing—the piece of Cotton however was much wanted and never could have come at a time when it was more acceptable. But you have a family, think not to much of me—we shall do well with God's Blessing. Entreat our Bishop not to be sparing in sending Prayer Books. I can give them away to advantage. If possible I shall see you at Convention. Let me know in good Season where you meet. Give my love to our worthy Clergy in the City, tell them I feel under many obligations to them for remembering me as to the Donation. Your Books are highly esteemed by the pious Members of the Church.

Your obliged friend & Brother

DANIEL NASH

DANIEL NASH

Send me a few Catechisms which were published by the Bishop & Clergy. I want them for my Children.

Superscription:

THE REV^d JOHN H. HOBART New York.

To the care of the Rev^d M^r Beasley Albany — who is requested to forward it by the first safe conveyance and oblige his friend and Brother — D. Nash.

ANNOTATIONS

Mr. Coleman.

For notice see page 446.

Chandler's Life of Johnson.

For notice see Volume I, page xii.

Albany Centinel Controversy.

In 1805 the Rev. Dr. William Linn, a minister of the Dutch Reformed Church and a man of literary ability, wrote a series of Miscellanies in the "Albany Centinel." In one of his papers he deliberately attacked the doctrine of the Episcopate. This led to a series of answers under assumed names. The chief writers were the Rev. Frederic Beasley of St. Peter's, Albany, and his friends, the Rev. Mr. Hobart and the Rev. Thomas Yardley How. So brilliant and able were these answers that they aroused their opponents to heated and disingenuous replies. In 1806 the papers were gathered into book form, under the title "A Collection of Essays on the Subject of Episcopacy."

"Eusebius" appears to have been the name assumed by Dr. Hobart. The controversy was continued in the pages of "The Churchman's Magazine" for 1806, and led to the bitter attack upon Dr. Hobart by Dr. John M. Mason of New York City, which drew from the former his famous "Apology for Apostolic Order."

Frederic Beasley.

For sketch see Volume III, page 325.

DONALD FRASER

DONALD FRASER was a teacher in the city of New York from 1785 to about 1820. He appears to have had great success in the first years of his career, and to have won the commendation of such men as Bishop Moore, Dr. Mason, Dr. Linn, Dr. Abeel, Dr. Rodgers, Mayor Colden, and Robert Lenox. He was also an author of several publications, and in the latter part of his life he endeavoured to publish biographical and other works by subscription. Mr. Lenox gave him the following recommendation :

I have known Mr. Donald Fraser, Teacher of this city for twenty years. — And have ever considered him as a worthy honest man ; and such I have always heard him mentioned.

Given at New-York, Aug. 17, 1808.

ROBERT LENOX.

In 1805 he was living at 178 William Street, where he is described as being a teacher of languages and librarian.

DONALD FRASER

[FROM DONALD FRASER]

REV. SIR

THOUGH I have not the pleasure of being personally acquainted with you, yet, I trust, you will pardon my freedom in addressing you at present. I am about publishing a book, of known merit, by subscription—which has a moral tendency. Will you be so kind as to favor me with the *Weight* of your *name*? Several respectable Characters have already Subscribed.

Permit me to add, that I have been for twenty years a Teacher in this City, and lately lost nearly all the fruits of my Arduous industry by *mis*-placed Confidence.

I am Rev. Sir,
respectfully, Your
humble servant
D. FRASER.

THE REV: M^r
JOHN H. HOBART

July 15 1805

Superscription:

THE REV^d M^r JOHN H. HOBART. N^o 46 Greenwich St

HOBART CORRESPONDENCE

[FROM SAMUEL OGDEN]

Newark July 16th 1805

REV^d AND DEAR SIR

IF the Clergy of your City, could favor us with a clergy man for next Sunday; you would thereby render our Church a very *particular kindness*? Pray hold a Conversation with the Bishop, on the subject, and favor me with a line relating thereto. You will be pleased to remember that my House will with great pleasure afford Him every accomodation in the power of your much obliged Friend and Humble Servant

SAM^l. OGDEN

THE REV^d M^r. HOBART

Superscription:

THE REV^d M^r. HOBART NEW YORK.

JANE TONGRELOU DAYTON

[FROM JANE TONGRELOU DAYTON]

Tuesday Eveng

MY DEAR SIR

I AM much distressed to find from your letter that you are so much in want of assistance I have been expecting to receive an answer from M^{rs} Tooker [torn] as she is at work in Rahway I have been unable to see her I have been down to see her Mother this even^g, who is doubtful whether she will go or not but I intend going to Rahway in the morning and trying my influence and will let you know the result to morrow evening. M^r D. has been [torn] since you left us with a gathering [torn] ear & my little Boy is still a good deal disorder^d, I hope to hear that Rebecca is better I shall expect a letter to morrow

in great haste I am affect^y

J T D

Superscription:

REV^d M^r HOBART N^o 46, Greenwich St New York

Endorsement:

July 16: 1805:

ANNOTATIONS

Mrs. Tooker.

Mrs. Tooker was evidently a nurse or servant.

William Dayton.

William Dayton, the husband of Jane Tongrelou, was a citizen of Elizabeth Town, New Jersey.

Rebecca Smith Hobart.

For notice see Volume I, page cc.

JOSEPH JACKSON

JOSEPH JACKSON was born in Appleby, England. He came from England with credentials from the Rev. Dr. Jonathan Boucher to be tutor to the children of a distant relative in Maryland. He was made deacon by Bishop Claggett, October 28, 1794. He became assistant minister in Prince George Parish, Montgomery County, and in 1796 rector of St. Peter's, Talbot. In 1811 he was rector of the two parishes of William and Mary and St. Andrew, in St. Mary County. In 1816 he accepted the rectorship of St. John's, Hagerstown. In 1817 he made a missionary journey through Ohio, Indiana, Illinois, and Kentucky. He removed in 1819 to Kentucky, and died in the following year at his home in Bardstown. He was a man of great attainments, great humility, and hearty zeal. He left a legacy to be used for Christian education in Maryland, the result of much self-denial. In 1840 it amounted to two thousand dollars, and was the nucleus of the fund which built the College of St. James, Hagerstown, an institution which for nearly thirty years was very useful. Its buildings were destroyed during the Civil War.

[FROM JOSEPH JACKSON]

The Glebe of St. P's. T. C. Md. July 17, 1805.

REV. & DEAR SIR,

I RECEIVED your's of the 24th of May a few Days after Date, & derived from it much Satisfaction. I shall rejoice sincerely to find you enabled, to favour me frequently in this Way. I had earlier made my Acknowledgment, but that I have been prevented partly by Indisposition, partly by the near Approach of our State Convention—which, it appeared to me, might probably present Something worthy of a Communication. This however has passed without affording any Thing very material to remark. It was, with Pleasure I think it, the largest, &, in my Opinion, the most respectable Convention which has met

JOSEPH JACKSON

at Easton (where it is held once every three Years) since my entering the Ministry. It opened with a Degree of Harmony which has not characterized our ecclesiastical Councils for three or four Years last past; & which was not interrupted till the third Day, when this lovely Appearance was forced to give Way to the Clouds of Passion & Party Zeal, which have of late been so apt to rise above our Horizon. This was occasioned by certain Parochial Reports presented in Consequence of the Canon of the last General Convention, especially (I might almost say exclusively) by the Report of the Rev. M^r Dashiell, conveyed in Terms of bitter & unwarrantable Invective against the Rev. D^r Bend. This Ferment however had not Time to rise into a Storm, before it was allayed & constrained to give Place to the Force of Good Sense, & a Degree of Moderation which I really think may give just Cause of Solace to the Friends of the Church. The offensive Report, instead of being admitted to stand on the Journal, was rejected with one Voice, & with Terms of Reprobation decided, but temperate & qualified as far as the Nature of the Case would admit.

I think it may further be observed, that there appeared in many Things the Marks of a Return to the true & ancient Principles of the Church, & to the Spirit which has always characterized her. A Charge was actually alleged against one of the Clergy for Irregularity, & a Behaviour too much favouring Sectarism: But as the Facts were deemed insufficient to justify a Presentment, upon the apparent Contrition of the Person offending, the whole of the Minutes respecting the Affair were suffered to be erased.

If the Attention of the Clergy be steadily directed towards the real Int^t of the Church, there can be little Fear but, under the protecting fostering Hand of Heaven our Zion will yet prosper. Among the Interests of the Church must be reckoned

HOBART CORRESPONDENCE

her Rites & Observances;—& it gives me no small Delight to read your Sentiments on this Subject. I entirely accord with you, as to their Use & happy Tendency: & will yet hope to see their Operation extended among us.

We can hardly fail to receive Animation from the Zeal & Conduct of other States—I mean particularly, N. York & Connecticut. The Journal of your last State Convention I have just received; & shall be one amidst a Number to thank you for forwarding it to us. Communications of this Kind are highly proper, & must be conducive to general Good. Dr Kemp, I think, did not receive his Copy before the Meeting of our Convention; or your good Intentions might have been farther answered.

I thank you sincerely for the Mention of Pres^t Johnson's Life, as for the Publication itself. I have procured the Work, & after perusing it with Pleasure have put it in Circulation. It must conduce not only to strengthen the Cause of Episcopacy, but to engender rational Piety & sober Industry in the Clergy.

The Churchman's Magazine from Connecticut appears to be already beneficial in a Degree.

Regretting my Inability to answer your Favour at an earlier Period, I can only promise, so far as a similar cause may not operate in future to be at least more punctual in my Communications. I cannot be wanting in Inclination to contribute towards a Correspondence which I heartily wish to support—as expecting from it both Pleasure & Advantage. I have of late laboured under a more than common Indisposition; & am at present so debilitated, that I cannot write nor study to any Advantage. In a Day or two hence I expect to set out for a chalybeate Spring in an adjoining County, from which I hope to receive Benefit. Do let me hear from you speedily. Hoping that this will find you in better Health than when you wrote

JOSEPH JACKSON

to us (as appears from your Letter to D^r Kemp); & begging
my Remembrance to M^r H. I remain, dear Sir, with Esteem
& Respect, your affectionate Brother,

JOS. JACKSON.

Superscription:

THE REV^d JOHN HENRY HOBART, City of New-York

ANNOTATIONS

George Dashiell.

For notice see Volume III, page 467.

Joseph Grove John Bend.

For sketch see page 375.

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii.

The Churchman's Magazine.

For notice see Volume III, page 420.

James Kemp.

For sketch see Volume III, page 336.

HOBART CORRESPONDENCE

[FROM SAMUEL OGDEN]

Newark Wednesday 18th July.

MY DEAR SIR

I REALLY Thank you for Your Note of Yesterday. Your being with us on Sunday next will afford us much pleasure. You will be pleased to recollect that my House is yours, and if you can make it convenient to bring M^{rs} Hobart out with you on Saturday Evening. You will make us very happy. M^{rs} Ogden joins in best Love to her with Your most Obedient Serv^t.

SAM^l. OGDEN.

THE REV^d M^r. HOBART

Superscription :

THE REV^d M^r. J. H. HOBART

To the care of D B Ogden Esq^t.

New York.

Endorsement :

SAM^l OGDEN, 1805.

ANNOTATIONS

Date of Samuel Ogden's Letter, July 18, 1805.

Mr. Ogden misdated his letter, as the 18th of July in 1805 fell upon a Thursday. It is evident that the year 1805 is correct, owing to the endorsement, and also that this letter is certainly a reply to a communication from Mr. Hobart, answering Mr. Ogden's letter of the 16th of July. See page 482.

David B. Ogden.

See sketch which precedes his letter of August 7, 1805.

ELIAS BAYLEY DAYTON

[FROM ELIAS BAYLEY DAYTON]

Elizabeth Town 19th July 1805.

DEAR SIR,

I HAVE received your letter of this day. It was not until yesterday that M^r Belasise concluded to take M^r Rickett's house, includg the Gardens & a small lot or two of land, for \$100. — until April next. — his greatest object appears to be the securing a supply of the fruits of y^e garden and I am very much of the opinion that he would be willing to let the house, with a privilege of using vegetables & fruit, to such a family as yours for a reasonable proportion of the rent, of this however I will inform myself tomorrow & write you. You may notwithstanding let me know by the mail of tomorrow, how such an arrangement would suit you.

Yours truly

E. B. DAYTON.

REV^d MR. HOBART

No superscription.

ANNOTATION

Mr. Bellasis or George Richard St. John, Third Viscount Bellingbroke.

For notice see Volume III, page 352.

HOBART CORRESPONDENCE

[FROM SETH HART]

Hempstead 21st July 1805.

DEAR SIR,

I REC^d last evening your letter of yesterday & was not disappointed at its contents. They were exactly what I expected, at least respecting public excommunication. When I wrote you I felt a little of the spirit of resentment & a determination to take such steps as I expected the old man's passionate temper would rebel against. In fact I did not wish another *pretended* reconciliation I was not moved to this so much by his personal abuse of me, as by my perfect knowledge of his unchristian temper. As an instance of which among many others — at the very time when he came to my house to acknowledge his former error & ask my forgiveness, speaking of Dunlevey's being, on his trial for killing M^r. Fish, acquitted of murder by the jury, he said, if it had been his (M^r. Eldert's) son he had so kill'd & he had been thus acquitted, he would certainly have shot him himself, if he had known he should have been hung for it as a murderer, & he is always speaking uncharitably of every body. He is & always has been a disgrace to Christianity. How to be freed from such a pest to society was the only question with me. I found by the Rubric that I might suspend him from the Communion, but for how long a time or what was to be the consequence of such a step I could not learn from the general Constitution of the Ch^h, or from our state Constitution. My object in writing to the Bishop & yourself was to gain some information on the subject, as well as to get advice how first to proceed. I did not (especially upon reflection) expect the latter part of my draft of a notification would be approved of. The motive which first dictated it was, either to induce him M^r. E. to work out his salvation with *fear & trembling*, by check-

SETH HART

ing his unruly lusts & passions and returning with humble penitence to his duty, or else to get rid of all further trouble or concern with him. However the next day after I wrote you I heard he had call'd on M^r Clowes & told him to blot his name out the Ch^h books, as he should never go into the Ch^h again. As I consider'd that it belong'd to me only to determine whether he should be a member of our Ch^h or not, & as I thought it best that he should be suspended, rather than be left to boast of having left our Ch^h of choice I immediately sent him the first part of that draft of a notification, so far as respected a present suspension, & I have heard nothing from him since except that he went to the Methodist meeting last sunday—as the sow that is washed returns to her wallowing in the mire. He was once a member of that sect & cast out as unworthy.

I rejoice in the event as it has happened. He cannot now scandalize our Ch^h with all his malice, so much as he did by being a member of it in the view of the world.

“In perfect charity with all men.” I am &c

S. H.

Superscription:

REV^d JOHN H. HOBART N^o 46 Greenwich St New York.

ANNOTATIONS

Walter Dunlevy and Benjamin Fish.

Henry Onderdonk, Jr., in his “Queens County in Olden Times,” gives on page 91 this account:

“1801, June 16. At a court of Oyer and Terminer and Gaol Delivery, holden by Morgan Lewis Esq., at the Court House, Walter Dunlevy an Irish schoolmaster (who, on this evening of December 2^d last, at John Burtis’ tavern, in Fosters Meadow, had a scuffle with Benjamin Fish, a farmer of Trimming Square, Hempstead, in which the latter lost his life the next day, by blows on the head, neck and mouth,

HOBART CORRESPONDENCE

from a billet of wood) was convicted on an indictment for manslaughter. Upon hearing the witnesses and viewing the circumstances of the case, the sentence awarded by the Court was fourteen years solitary confinement at hard labor in the State's Prison. [Willet Lawrence, Under Sheriff, says 'that on Sunday, Jan 18th, two armed men, between two and three in the morning, came to the Court House, entered undiscovered and came to his bed, ordered him to keep silence at his peril, and demanded the key of the room that Dunlevy was confined in and ordered him to get up immediately and unlock the door, which he did. They then took the prisoner out and locked him in and threw away the keys.'

"Dunlevy was conveyed to New York and engaged passage to Europe; but just on the eve of the vessel's sailing, the Captain accidentally heard the report of the rescue, and judged from the description that the passenger on shipboard was the fugitive. Dunlevy was at once identified and committed to Bridewell. He was there kept from January 24th till June 16th, the morning of his trial, when he was escorted to the Court House in Queens County.]"

Israel Eldert.

For notice see page 468.

Samuel Clowes.

Samuel Clowes was parish clerk of St. George's Church, Hempstead.

ELIAS BAYLEY DAYTON

[FROM ELIAS BAYLEY DAYTON]

Eliz^h Town 22^d July 1805

DEAR SIR,

I HAVE this day seen Mr. Belasise & despair of making the arrangment with him which I contemplated & which I mentioned in my former letter. He is willing to give up the whole contract only reserving a preference to purchase of John Calslough (the gardener) such of the fruit as he may want.

I have explored the Garden this morning & find much less fruit than I expected.

I am at a loss how to advise you under these circumstances. The use of the house &c for about half the rent which he is to pay, would, I think, have been a much more desireable thing.

Think of this & write me by next mail.

Yours affectionately

E. B. DAYTON

REV^d J. H. HOBART.

Superscription:

THE REV^d MR. J. H. HOBART Greenwich Street near Beaver Lane New York

ANNOTATIONS

Mr. Bellasis or George Richard St. John, Third Viscount Bellingbroke.

For notice see Volume III, page 352.

John Calslough.

John Calslough was a gardener in Elizabeth Town, New Jersey.

WILLIAM PERCY

WILLIAM PERCY was a native of Bedworth, Warwickshire, where he was born September 15, 1744. After preliminary studies he entered Edmund Hall, Oxon, and received the degree of bachelor of arts. He was ordained in 1767, and became assistant curate to Mr. Stillingfleet, the perpetual curate of West Bromwich, Staffordshire. He received an offer from the Earl of Dartmouth of a small crown living between Daventree and Towcester, and also an offer from Baron Smythe of the living of Locksley, near Stratford-on-Avon, as well as the assistant chaplainship of the Lock Hospital under the Rev. Martin Madan, which he accepted. In 1772 the Countess of Huntington appointed him one of her chaplains, and he officiated at Northampton, the Tabernacle Chapel, and the Tottenham Court Chapel. In the same year Lady Huntington appointed him president of Bethesda College and Orphan House in Georgia, which had been bequeathed to her by George Whitefield. Dr. Percy was in Charleston, South Carolina, in 1773, but was looked upon with suspicion by the clergy of the Church, and in consequence preached only in the Independent and Baptist meeting-houses. He warmly espoused the cause of the colonies in the Revolution, and preached to the troops in Charleston and elsewhere. He returned to England in 1781 and resumed his duties at Lady Huntington's chapels. In 1782 he built a chapel for himself, with the assistance of some friends, at Woolwich. As the chapel was unlicensed, he was summoned by the rector of the parish and fined, and thereafter ceased to officiate in any unlicensed place of worship. With advancing years Lady Huntington became more attached to her own notions of religion, and resolved to found a connection of her own. She requested Dr. Percy to ordain preachers approved by herself and to act as a Bishop, which he declined to do. In a letter written June 14, 1784, he says that "a total separation has taken place between me and the Countess on account of her new seceding scheme . . . because I did not choose to become a *self-created Bishop* to assist in ordaining her ignorant scholars, under the fine term of Seceders."

In 1793 he became minister of Westminster Chapel, and in 1798 of Queen's Square Chapel. He returned to Charleston in 1804, and in January, 1805, became a temporary assistant in St. Philip's and St. Michael's Churches, Charleston. Upon the resignation of Dr. Edward

WILLIAM PERCY

Jenkins in 1809 Dr. Percy's friends were desirous that he should be called to the rectorship of St. Philip's Church, to which, however, the Rev. James Dewar Simons was elected. The friends of Dr. Percy then formed a third Episcopal Church, which afterward became St. Paul's Church, Radcliffeboro, and a handsome edifice was erected. Dr. Percy remained actively at work until the spring of 1819, when he returned to London, where, after an illness of only four days, he died July 13, 1819, in the seventy-fifth year of his age.

[FROM WILLIAM PERCY]

Boston July 22^d: 1805.

REV^d & DEAR SIR,

I TAKE the Liberty of introducing to your Notice & Friendship Mr Eaton, who is going to Doctor Moore, well recommended, for ordination For near two years He has been the appointed Reader in the old North Episcopal Church, in this Town. He has taken his Degree in Cambridge College, & is highly esteemed by his Congregation as a most amiable & truly pious Man. As He is a Gent^l of no private Fortune, every act of Love & Kindness either from yourself or Friends will be rec^d with lively Gratitude. With kindest Regards to yourself & Lady, I remain, my dear Sir,

Your affectⁿ Bro^r. in the Ministry

W^m PERCY.

Turn over

P.S. I shall be greatly obliged, if you could procure me a private apartment, consisting of a small sitting Room & two Chambers, for a short Time in your City, upon reasonable & moderate Terms as I wish to pay you a Visit in New York. Or, if I return to your City the Beginning of August, have an opening, *for an Assistant*, in any of your Churches till the Beginning of October? In this Case I shall be happy to visit you

HOBART CORRESPONDENCE

immediately, if you will favour me with a Line by the Post at
Mr Warren's Charleston near Boston.

Superscription :

THE REV^d. MR. HOBART 46 Greenwich Street New York

Hon^d by }
Mr. Eaton }

ANNOTATIONS

Benjamin Moore.

For sketch see Volume II, page 230.

Joseph Warren.

In July, 1805, Joseph Warren was temporarily in charge of Christ Church, Cambridge, Massachusetts. In 1806 he accepted the rectorship of St. Peter's Church, Peekskill. See Volume II, page 328.

Asa Eaton.

See sketch which precedes his letter of April 22, 1809.

CORNWALL BAYLEY

[FROM CORNWALL BAYLEY]

Perth Amboy July 26th 1805.

REV^d SIR

AFTER the friendship and attentions with which you have honored me, I should not think myself justified if I were not to address you upon a subject of the deepest importance. I understand you were told of the unhappy occurrence between Mr Ogden & myself on Sunday last, at Newark, and have doubtless understood the origin of it. Perhaps there may have been infinite impropriety in a youth like myself publicly calling in question the conduct of D^r Ogden, a man whose years & profession entitle him to respect. But there was nothing w^{ch} I can conceive *insult*, in my paragraph, and nothing surely which can justify his Son's usage of me. He neither demanded an apology or a gentleman's satisfaction; neither told me his name or his business, until he had publicly assaulted me. He then added insult upon insult, and left me with the greatest disdain. My situation *was* & *now is* truly unpleasant. My ideas of taking orders preclude any possibility of taking a *man's* revenge. Nay it is useless to *say this*, for no consideration I hope w^d induce me to cast away the fear of God tho' I fear not man. I was here without a friend to advise or succour me, & my doubts how to act continued, until I read the paragraph my adversary inserted in the evening post. This, with divers reports which were propagated (*as that* I begged M^r O's pardon &c) induced me at once to determine the matter. I went up to Newark & having employed M^r Stockton (Princeton) M^r Williamson (Eliz Town) M^r Kearney & M^r McWhorter, (of Newark) as my counsel, I made the affidavit before Judge Pennington & have issued a writ (bail 1000 dolls) to prosecute

HOBART CORRESPONDENCE

Mr Ogden for assault & battery committed on the Sabbath, & aggravated by every circumstance that c^d be.

It is a matter of no little importance to me to have the continuation of my friend's good opinion of me: & if I therefore perhaps exceed the bounds of propriety in addressing you, you will forgive me. It would be a sincere gratification to me to hear that you did not disapprove my conduct, & that whatever may have been my fault in inserting the passage in question I am justified in seeking redress for the outrage committed.

My health is so much impaired that Sea bathing is now requisite & I shall remain here at least a week, after w^{ch} I wish to be with my friends in N. York. You will be adding to y^r former favors, my Dear Sir, by gratifying me with a line at this place, & believe me very truly y^r ob^d S^r

C. BAYLEY —

Amboy —

REV^d J. H. HOBART

Superscription:

REV^d J. H. HOBART Greenwich St New York.

ANNOTATIONS.

Uzal Ogden and Trinity Church, Newark.

At the Convention of the diocese held at Perth Amboy on June 6 and 7, 1804, the differences between the Rev. Dr. Ogden and the congregation of Trinity Church, Newark, were brought to the attention of the members by the senior warden of that parish:

“A memorial was presented to the convention by Col. Samuel Ogden, from the church-wardens, vestry-men, and sundry members of Trinity Church, in Newark, stating that very unhappy divisions exist between the rector and congregation of said Church, and that the memorialists request the convention to interpose, and devise the most effectual means to put an end to the said divisions, which appeared to threaten the well

CORNWALL BAYLEY

being and very existance of their church ; which being read : ordered that it be referred to a committee of six members, and that they report on it to-morrow morning.

“Whereupon, The Revd. Dr. Wharton, The Revd. Mr. Croes, The Revd. Mr. Jones, Mr. Bell, Mr. Thomas, and Mr. Ricketts, were appointed a committee for this purpose.”

On the following day this action was taken :

“Ordered, that the Committee to whom was referred the memorial of the congregation of Trinity Church, in Newark, make report.

“Whereupon, Dr. Wharton, their chairman, presented the following one, which was read and agreed to.

“The Committee appointed to consider the subject of the memorial and remonstrance from the congregation of Trinity Church in Newark, and to state their opinion as to the accommodation and settlement of the differences that subsist between the rector and the said congregation, beg leave to report,

“That sincerely lamenting the unhappy dissensions that prevail in the said Church, and without entering into a discussion of the merits or causes thereof, but considering that the usefulness of a minister essentially depends on the preservation of union and harmony between him and his congregation, and that the cause of our holy Religion, and the prosperity of the Church, must be materially affected, whilst the disputes and discontent, as stated in the above memorial, continue in the said Church, and as the only means in their opinion of restoring that peace and tranquility so much to be desired by all who love the Church and wish to advance its prosperity and honour ; do earnestly recommend and advise that the Rev. Dr. Ogden do resign the rectorship of the said Church, and surrender the property belonging thereto into the hands of the Church-wardens and vestry thereof. — In consideration of which they propose that the sum of 250 dollars per annum, be allowed and secured to him during his life, from the funds of the said Church.

“The committee further recommend that this Convention nominate three different persons to adjust and settle all accounts and pecuniary matters in difference between the said Dr. Ogden and the said congregation, — And that all personal disputes between him and any individuals of the said congregation should henceforth cease and be buried in oblivion.

HOBART CORRESPONDENCE

“On motion, resolved, that the gentlemen concerned have time given to them to consider the report, and that they declare their acceptance or refusal of the conditions recommended in it, before the rising of the house. Whereupon, Mr. Seabury immediately said, that on the part of the congregation of the Trinity Church, the deputation were ready to accede to them.” [*Reprint, Journals of Diocese of New Jersey, 1785-1816, p. 7.*]

For sketch of Uzal Ogden see Volume III, page 222; and for his election as Bishop of New Jersey see page 141 in Volume II.

Cornwall Bayley and the Evening Post.

In the “Evening Post” for July 16, 1805, Mr. Bayley inserted the following communication, here reproduced with its misprints:

FOR THE EVENING POST.

MR. COLEMAN,

HAVING seen in one of your late papers a Song for the 4th of July, written at Newark, permit me to trouble you with a few remarks upon the manner in which that national festival was here celebrated. *

“After a sham engagement which took place in the village, the procession was formed, and notwithstanding (as the editor of the Centinel says) it was opposed by a very aged and respectable citizen, and one of the companies refused to join in it, it was conducted with great order and propriety. The exercises were opened by a very impressive prayer from the Rev. Dr. Ogden in the meeting house. Then followed the declaration of Independence, by Mr. Ward, preceded by some remarks upon the justness of reading that paper. An oration was next delivered by Mr. Kenny; and the exercises closed by another prayer from Dr. Ogden.”

Such is the account given by the Centinel; and as I had not the felicity to be present at the exercises, I cannot extol them as they doubtless deserve. This, however, I am assured of, that the orator, in a most solemn manner called down or threatened divine vengeance on the heads of the federalists, and that he represented in glowing colours the beauties of democracy, an architecture founded upon the subversion of law and justice. . . . Jefferson himself being the corner stone, and which has grown up to be a glorious temple in the country. I neither

CORNWALL BAYLEY

was able nor desirous to hear particulars of the other exercises, but I conclude we may say "ex uno disce omnes."

I wish however to make a few remarks upon the persons themselves, who are on either side implicated in the honors or disgrace of the day. The exercises were exhibited in the Presbyterian church, and the two ministers (who it seems had not regard enough for their sacred office, to denounce vengeance on the feds) would net so much as enter its walls. Who then was to undertake the ecclesiastical duty? Why, a quondam worthy of the *Episcopal* church, ordained in England, who had theretofore sworn allegiance to episcopal government, who had been ill treated here by his worthless congregation, and who, in the true spirit of Christian forbearance and equity, now supplicated the throne of grace in the behalf of the rights of man, and opened the labours of the day.

The character of the worthy orator who so nobly defended genuine republicanism, is well known to be one whose superior talents are matured by judgment; whose experience in the ways of government; and in the ways of men, has been established for many years; whose age and dignity peculiarly qualified him to dictate to the opinions both of the young and the old; both to the veterans of the camp, and the rising blossoms of future patriotism; he being "a minor, under the age of 21 years."

Lastly, with respect to the company which would not join in the procession, they are a troop of Federal Blues, and no one can wonder that (conscious of their infamy, and the imprecations who would justly be denounced against them) they should at least avoid assenting to their own execution.

I can only conclude these hasty remarks with a wish that on a future return of this auspicious day, we may see those who thus opposed its celebration the foremost to promote it, to acknowledge their own rebellion and entreat their brother citizens to turn their imprecations against Federal villains into prayers for the welfare of Democratic patriots.

Communem hunc populum parisbusq regames auspiciis.

On the day after his chastisement Mr. Ogden sent this letter to the Editor. It appeared on Monday, July 22, 1805, with an explanation by the Editor.

HOBART CORRESPONDENCE

FOR THE EVENING POST.

MR. COLEMAN,

SIR . . . Having observed in your Evening Post of the 16th inst. an anonymous communication respecting the manner in which the 4th of July was celebrated at Newark, and which contained very indecent and improper expressions concerning the *Rev. Doctor Ogden*, a respectable Clergyman of that place, I am just informed that a relation of that gentleman, not overpleased at seeing a clergyman and a *federalist* thus abused in a public paper, after some trouble discovered its author, who proved to be one *Caldwell Bailey*, a young man residing at Newark, having pretensions to the character of a gentleman, but who immediately received the chastisement he merited . . . *a severe horsewhipping*, to the no small amusement of a number of spectators.

As I am informed it is not the first time this knight of the Goose-quill has taken liberties with private characters, I think the late amusement of *dancing to the tune of a horsewhip* may be of service to him.

You are at liberty to mention my name if called for.

July 22.

Being perfectly satisfied by Mr. —, that in the publication which is above alluded to, injustice had been done and that I had been imposed on, I put into his hands the manuscript which led to the detection of the author. I am also assured by Mr. Kinny the Orator, that in all that was said in relation to his oration there was not a word of truth.

Richard Stockton.

Richard, son of Richard and Annis (Boudinot) Stockton, was born at his father's seat, Morven, near Princeton, New Jersey, April 17, 1764. He graduated from the College of New Jersey in 1779. He studied law with his uncle, Dr. Elias Boudinot. In 1784 he was admitted to the bar and opened an office in Princeton. He was a Federalist presidential elector from New Jersey in 1792, and four years after he was elected by the Federalists to fill the unexpired term of Frederick Freylinghuysen, who had resigned. He served till 1799, when he refused to serve again as requested. From 1813 to 1815 he served in the state legislature, where he had a remarkable debate with Charles J. Ingersoll upon free trade and sailors' rights. In 1827 he was one of the commissioners to settle the boundary line between New York and

CORNWALL BAYLEY

New Jersey, and wrote the argument in the report. From 1791 to 1828 he was a trustee of the College of New Jersey. He died at Princeton, New Jersey, March 7, 1828.

Isaac Halsted Williamson.

Isaac Halsted, son of General Matthias and Susannah (Halsted) Williamson, was born at Elizabeth Town, New Jersey, September 27, 1768. He studied law with his elder brother, Matthias, and was admitted to the bar as attorney in 1791 and as counsellor in 1796. He practised in Elizabeth Town. He sat in the state legislature in 1816 and 1817, when he became governor and chancellor of the state, and continued in that office until 1829. In 1831-32 he was a member of the state council, and from 1830 to 1833, mayor of the borough of Elizabeth Town. He declined a reelection as governor of the state. On May 14, 1844, he was president of the State Constitutional Convention at Trenton. He died at Elizabeth Town, New Jersey, July 10, 1844.

On August 6, 1808, he married Anne Crossdale, daughter of Cavalier and Mary (Hampton) Jouet, and had two sons, Benjamin and Isaac Halsted. Benjamin became famous as a jurist, and was chancellor of the State of New Jersey from 1852 to 1860. He married Elizabeth, daughter of the Rev. Frederic Beasley.

Alexander Cumming McWhorter.

Alexander Cumming was a son of Alexander and Mary (Cumming) McWhorter. He graduated from the College of New Jersey in 1784. He studied law, and in September, 1788, was admitted to the bar. He settled in Newark, New Jersey, and soon acquired a high reputation as a lawyer. He died in 1808.

Philip Kearney.

Philip Kearney came of distinguished ancestry. He was a lawyer of eminence.

William Sanford Pennington.

Judge Pennington was born in Newark, New Jersey, in 1757. He was major in the Second New Jersey Artillery during the Revolution. He studied law, and was admitted to the bar in 1802. He served for sev-

HOBART CORRESPONDENCE

eral terms in the legislature. On February 28, 1804, he was appointed an associate justice of the supreme court of New Jersey. In 1813 he was elected governor of New Jersey, and was in office two years. In 1815 he was appointed judge of the United States District Court, and was also chancellor of the State of New Jersey. He died at Newark, September 17, 1826. He was considered a calm and impartial judge, with a profound knowledge of the law. From 1803 to 1816 he edited the New Jersey Supreme Court Reports. His son William became an eminent statesman and jurist, and was also governor of New Jersey.

JOSEPH GROVE JOHN BEND

[FROM JOSEPH GROVE JOHN BEND]

Balt^o, July 26th, 1805.

REV. & DEAR SIR,

I SIT down to write this, in the expectation of sending it to you, with a journal, which I purpose to enclose, by M^r Farquhar, who is at present in our city.

In a very short time after I wrote to you, the pamphlets arrived, which I turned over to D^r Rattoone the Secretary, who, with *wonderful celerity*, contrived to have them entirely distributed, about the beginning of the present month.

I am much gratified in the reflection, that so good a judge should give me credit for my good intentions & exertions, in the affairs of our venerable church; & I sincerely reciprocate the respectful manner, in which you have noticed them. I hope your health & strength will be long spared to maintain her cause.

I agree with you in the necessity of a revision of our canons for the purpose, which you mention. Had my motion prevailed in the General Convention, it might have terminated in such a simplification; but I confess I had only in view to enquire what was necessary to be added, & what subtracted.

The journals of your convention did not come to hand, till after I had gone to Easton. I have, however, since sent them to their several owners. I am highly pleased with the canon relative to the studies of candidates, & shall be glad to see a similar regulation introduced into this State.

We have great reason to believe, that the enthusiastic ideas, which some time since threatened us seriously, are yielding to the influence of sound principles. Our late convention was very respectable, & comprehended among the laity many persons, whose orthodoxy & situation in life afforded me very great satisfaction. You will find, from the enclosed journal, that I was

HOBART CORRESPONDENCE

chosen secretary. The Convention found, that they had made a bad bargain in exchanging me for Dr Rattoone; & I yielded to their wish, that I would again fill the office. You may pretty easily infer the temper of the body from the unanimity of my election, from their restoring Dr Kemp & myself to the Standing Committee, from their leaving out of it Dashiell & Wilner, & their appointing Dr Kemp president pro tem. The Doctor jocosely expressed a belief, that he was regaining his popularity. Out of 34 votes given for the Standing Committee, Dashiell had only 11; while Dr K & myself, the two men most obnoxious to him, had 28 and 29. He had promised himself an opportunity of doing what he pleased; but when he found the materials, of which the convention was composed, that things were managed in opposition to his wishes,—when he found himself shorn of all his honors, he grew desperate, & in a report, founded on the 11th canon of the last General Convention, pronounced an atrocious libel on the Clergy, Vestry, & congregations of this parish. He was allowed to proceed, notwithstanding opposition, under the impression, that he would entrap himself; & he had the pleasure of seeing the Convention unanimously pass the resolution, which you find on the journal, concerning the matter. But you can have no adequate idea of the indignation, which they manifested, from the terms, in which a love of peace induced the mover to couch the resolution.

Armstrong was charged with breaches of order, but the charge was not sufficiently supported, altho' it was evident, that his conduct had been very reprehensible. He would have suffered a vote of censure, had he not pleaded, through his friends, in his absence, his sincere contrition, & promised amendment. This induced the convention to drop the matter, & order the proceedings concerning him to be expunged.

JOSEPH GROVE JOHN BEND

I have the pleasure to inform you, that my children & myself enjoy good health.

Present me respectfully to the Bishop & Mrs Hobart, & believe me, Rev. & dear Sir,

Y^r affect^d brother & friend,

Jos. G J BEND

You are requested to communicate to D^r Beach the substance of what passed in the Convention.

Superscription:

REV^d JOHN H. HOBART, Greenwich Street, New York.
M^r. Farquhar.

ANNOTATIONS

James Farquhar.

James Farquhar was the son of Dr. William Farquhar. He was a wine merchant, with a store on Pearl Street, New York. From 1784 to 1801 he was a vestryman of Trinity Church, and served on various committees, notably that on the Charity School. Upon the organization in 1800 of the Charity School as a separate corporation he was appointed a trustee.

Pamphlets of 1804.

The pamphlets mentioned by Dr. Bend were the Journal of the General Convention of 1804, Bishop White's Consecration Sermon, Bishop Moore's Convention Sermon, and the Office of Induction. Each of these has already been noticed.

Elisha Dunham Rattoone.

For notice see page 241.

Motion of Joseph Grove John Bend in General Convention of 1804.

During the sessions of the General Convention, held in the city of New York from Tuesday, September 11, to Tuesday, September 18, 1804,

HOBART CORRESPONDENCE

the Rev. Dr. Bend offered on Wednesday, September 12, this resolution :

“Resolved that a Committee be appointed to enquire, whether any and what alterations of, or additions to, the Canons of the Church are necessary, and to report.

“The question being taken in the above resolution it was determined in the negative.” [*Reprint Journals, Bioren*, 1817, *p.* 2164; *Reprint Journals, Perry*, 1874, *p.* 295.]

James Kemp.

For sketch see Volume III, page 336.

George Dashiell.

For notice see Volume III, page 467.

John Armstrong.

For notice see page 454.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

PHELPS TO MOORE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Onondaga July 29, 1805

RIGHT REV^d SIR

THO so enfeebled by an intermitting fever w^h has attended me a few day past as to be hardly able to sit up or use my pen, yet I can no longer delay informing your Rever^{ce} of my having at length returned to y^e duties of my mission in the westⁿ counties of the State where I hope agreeably to your advice in future to confine my services.

Towards y^e close of Feb. last I left this quarter determined to prepare for my removal. I then transmitted a journal of my tour besides writing an additional letter but have not been so happy to receive an ans^r.

Whatever loss of private property I may eventually sustain by the removal must remain uncertain, but as it is a measure that duty evidently requires, I shall rest satisfied.

I reached y^e county of Genesee on y^e 17. or 18 of June past—and after much fatigue thro' unhealthy water & marshes have made a settlement at this place w^h I apprehend to be at present nearly central.

I have only strength to add that on the 1st of this month I had y^e satisfaction of attending y^e organizaⁿ of St Peter's Church in Aurelius where the prospect of perseverance & growth is truly pleasing; respecting which, and appearances elsewhere, when fav^d with suitable health, will write more particularly, and remain, Right Rev^d & dear Sir

Your much obliged

& most faithful Serv^t & Son

in X

D PHELPS.

HOBART CORRESPONDENCE

I have reflected with regret that in May or June past, in order to facilitate & expedite my removal I took the liberty of drawing on the Treas^r for 3 several sums, of, I think about 10 or £12 each. I did this presuming that the usual allowance was made by the Com^{tee} but respecting which I had not nor have yet rec^d any information. I am unable at present to be more explanatory—but doubt not y^e subject will be duly understood with even saying so much. D P.

Superscription:

THE RIGHT REVEREND BENJ^A MOORE, DD New York.

p^r Mail

ANNOTATION

St. Peter's Church, Aurelius.

For notice see Volume III, page 364.

JOHN CHETWOOD, JR.

JOHN CHETWOOD, JR., was a son of Judge John Chetwood, who in 1762 was one of the incorporators of St. John's Church, Elizabeth Town, which was founded a half-century before. He was also a vestryman and delegate to Diocesan Conventions. He died February 20, 1807, in the seventy-second year of his age, and his wife died February 25, 1786, in her forty-sixth year. Their son John was a physician, and married Susan Jelf on November 19, 1796. He, like his father, was a vestryman of St. John's Church. One of his sons, John Joseph, was a lawyer, and married on May 8, 1825, Margaretta Williamson Dayton, a daughter of William and Jane Tongrelou Dayton, and a granddaughter of Dr. Chandler. The inscription on the tombstone at St. John's Church, Elizabeth, reads:

"Sacred to the memory of John Chetwood, M.D. who died of Cholera on the 13th of August 1832 in the 64th year of his age. He fell a victim to that untiring benevolence which for more than 40 years marked his professional course. The meridian sun found him ministering to the suffering poor; its next morning beams fell upon his grave. 'Blessed are the merciful; for they shall obtain mercy.'"

[FROM JOHN CHETWOOD, JR.]

Elizth Town Aug: 2^d 1805 —

MY DEAR SIR

IT is with the utmost satisfaction I inform you respecting our present prospects in the Church; M^r Rudd seems to have excited every one to exertion, in supporting it on its most substantial foundation. I have taken a subscription with me which certainly has met with unexpected success—men the greatest friends & supporters of the late faction, have liberally subscribed & cherfully acquiesced in every proposition. M^r Gray comes forward with more than common zeal—& I flatter myself that nothing will prevent harmony & unanimity

HOBART CORRESPONDENCE

among the congregation of the most cordial kind. M^{rs} C. joins in her particular love to M^{rs} H. & family & with my best wishes remain sincerely yours

J. CHETWOOD JR

Superscription:

REV^D JOHN H. HOBART, New York.

ANNOTATIONS

John Churchill Rudd.

For sketch see Volume III, page 428.

Susan Chetwood.

See notice of John Chetwood, Jr., on page 511.

Mrs. John Chetwood, Jr., was probably Susan, the daughter of Joseph and Susannah (Hampton) Jelf, and the sister of Sally, whose tombstone in the First Presbyterian Church-yard, Elizabeth, reads:

SALLY JELF
DAUGHTER OF
JOSEPH JELF
AND
SUSANNAH HAMPTON
HIS WIFE
BORN MARCH 29TH 1766
DIED APRIL 23RD 1870

If the dates given are correct, Sally Jelf died at the age of one hundred and four. According to the inscription on her tombstone in St. John's Church-yard, Mrs. Jelf died April 27, 1792, in the fifty-seventh year of her age.

Richardson Gray.

The Mr. Gray alluded to was most probably Richardson Gray, an influential citizen of Elizabeth Town. He was a vestryman of St. John's Church from 1792 to 1811, except in the year 1805-6, when he was presumably left out as being one of "the friends & supporters of the late faction" referred to in Dr. Chetwood's letter. He was a delegate to the Diocesan Convention in 1807. When the court-house of the

JOHN CHETWOOD, JR.

borough was destroyed by fire on April 26, 1808, Richardson Gray was one of the committee appointed to take measures for the rebuilding of the new court-house. He probably resided on Water Street, now Elizabeth Avenue; at least he owned the house which formerly stood where Campbell's Art Factory did in April, 1912, and also a house on the corner of Jefferson Street directly opposite, which was taken down in 1910 or 1911. He died June 21, 1818, survived by his widow, who departed this life January 9, 1831. They lie buried in the churchyard of St. John's Church, Elizabeth, and their tombstones bear these inscriptions:

SACRED
TO THE MEMORY OF
RICHARDSON GRAY ESQ
WHO DEPARTED THIS LIFE
JUNE 21ST 1818
IN THE 65TH YEAR
OF HIS AGE

THE SWEET REMEMBRANCE OF THE JUST
SHALL FLOURISH WHEN THEY SLEEP IN DUST

SACRED
TO THE MEMORY OF
ELIZABETH WIDOW OF
RICHARDSON GRAY ESQ
WHO DEPARTED THIS LIFE
JAN Y^E 9TH 1831
IN THE 77TH YEAR
OF HER AGE

WHILE PITY PROMPTS THE RISING SIGH
MAY THIS DREAD TRUTH "I TOO MUST DIE."

Mr. Gray essayed to be a poet. His executors apparently did not care to have their names associated with his effusions, but, nevertheless, they published the poems with the title-page and Advertisement as given below. The book is about $6\frac{3}{4}$ inches by 4 inches and contains 82 pages. The first item in the second division is entitled "An Escape from Danger," "Written at the conclusion of a letter to the author's father and brethren, the day after the battle of Long Island, (August 17, 1775,) in which he wonderfully escaped; being the first poetry he ever

HOBART CORRESPONDENCE

attempted," from which he would appear to have been a Revolutionary soldier. The first stanza is as follows:

*"Then in the Lord I'll put my trust,
And on his name will call;
For he's a safe Deliverer
From sword, famine, or ball."*

Title-page: "Original Poetry on Moral and Religious Subjects. Consisting of: I. Hymns for Sunday Schools. II. Hymns for various Occasions; and III. Miscellaneous Poems. By the late Richardson Gray Esq. Elizabethtown, (N. J.) Published by the Executors of the Deceased. 1824."

ADVERTISEMENT.

THE author of the following Poems made provision in his will for their publication; but his representatives have not found it convenient, according to the tenour of his request, to comply with his injunction at an earlier day.

The friend into whose hands the papers of the author were put, has not felt himself justified in making any material alterations, except in the arrangement of some of the pieces.

Though the critic may, no doubt, find in some of these productions matter for the employment of his powers, it is hoped that the moral and pious feeling which they express, will protect them from the severity of his censure.

While they are presented to the public in compliance with the author's direction, they are not offered as specimens of the most lofty kind of poetry. — It is believed, however, that in many of them the devout reader will find his pious affections elevated towards the Author of all his blessings. — Among the hymns will be seen many adapted to the worship and the festivals and fasts observed in the Church to which the author was attached. In point of feeling and doctrine, it is presumed that they will not offend persons of any communion. — As intended to encourage moral and religious affections, they are committed to the public.

FREDERIC BEASLEY

[FROM FREDERIC BEASLEY]

Albany August 5th 1805

MY DEAR HOBART

I REC^d your piece on saturday evening. I have sent it this morning to the Printer. It is possible he may insert it in his paper of tomorrow. I much question it however. He does not seem to publish any of our pieces with much cordiality. I heartily wish he were an episcopalian or that we had an episcopalian printer in the place that would enter with any warmth into our interests on this occasion. We might be of service to our church. There is certainly no doubt that our church requires defenders of only moderate skill to protect her completely from the attacks of her enemies. I consider the answer you have given to "Clemens" perfectly satisfactory. I had intended to touch on that point in the progress of my numbers. I shall, now, do it, if at all, very briefly. The works you have sent me are excellent. They certainly will render any one who is acquainted with them master of the subject. Would you believe it when I tell you that the reverend Dr himself is the author of "Clemens" of the gasconade on ecclesiastical war & of "umpire" as well as of miscellanies—yet I have ascertained this to a certainty. You see he must have a great itch for squibbing.

I wish you would induce Tom to send on his pieces in such a way that they shall reach the office of the Printer only about the time in which it is expected they will be inserted. This will be easily done. He knows the time they will require to come to this place. As he commenced the task of answering Dr Lin, it has an unpleasant appearance that his numbers should be obliged to lie by until others are published. I thought it a matter understood between us that we were to claim the paper each of us one day in the week. I wonder very much, there-

HOBART CORRESPONDENCE

fore, that he should send them on for every paper. In fact, I was on the point of withdrawing my second number after I had given it to the Printer on this very account & relinquishing the undertaking altogether on my part. I should certainly have done so, had I not in some measure pledged myself to my brother-clergy to proceed. When I put in my last number Tom's was there waiting for publication. The printer mentions in this paper that he should have given place to the communication of the Layman had he not been prevented by the length of Cyprian's and to crown the whole, there comes out some one under the signature of "Fairplay," who tells us that he is willing to hear the two out who first began the contest but he is not willing to listen to their seconds. I suspect this to be the work of the Editor himself. These things have hurt my feelings, I confess—I should not have treated How so. He would oblige me if he would correct this procedure. There ought to appear to be an understanding between us. Whereas now there appears to be a contest whose piece shall be inserted, and of course as "Cyprian" succeeded the layman he is considered as the gentleman who wishes to obtrude himself on the notice of the publick. I shall let no considerations induce me to shrink from my duty to my church—and notwithstanding the remonstrance of "Fairplay" I shall probably proceed. It has occurred to me, however whether a pamphlet on this subject written with moderation might not be of service when distributed amongst our church people. Your preliminary observations in the companion for the festivals & fasts" are satisfactory, but perhaps a distinct treatise on this point would do good. I have not as yet determined on this matter—I only mention this as what has occurred to me.

I am called upon to attend this week, in connection with Mr Butler, the induction of Mr Van-Horne. What do you think

FREDERIC BEASLEY

I have heard of this man. One of my people called me into his house this morning & told me that he understood I was going to induct or help to induct M^r Van-Horne into his parishes but he wished I would consider of the matter before I did it. He says he has seen him himself intoxicated. He says, moreover, that M^r Gregory a tavernkeeper in this place & a churchman, declared that he was drunk for a whole day at his house & that a gentleman of respectability who is well acquainted with him, says he is in the habit of indulging in this vice. Have you ever heard any thing of the kind? I never have—I told this gentleman that I conjectured it must all be a mistake—He declared to me that the last time he was in Albany he was perfectly intoxicated, that as he was leaving the tavern & getting on his horse he collected 20 or 30 people around him to see a drunk clergyman & that M^r Gregory had to help him on his horse. Is not this too bad—How much is our church in want of discipline. We had better be without ministers than that they should act in this way.

I wish you would send me the address of Mercer. I wish to write to him & I know not to what part of Virginia to direct a letter to find him. He stands so much on punctilio that I know not whether I shall ever hear of him again unless I write. Believe me

with my love to your family affectionately yours

FREDERIC BEASLEY

Superscription:

REV^d JOHN H. HOBART New York N^o 46 Greenwich St.

ANNOTATIONS

Albany Centinel Controversy.

It is to the papers contributed by John Henry Hobart, Thomas Yard-

HOBART CORRESPONDENCE

ley How, and himself to the "Albany Centinel" that Mr. Beasley alludes. See page 479.

Thomas Yardley How.

The "Tom" referred to was his friend, Thomas Yardley How. See sketch which precedes his letter of November 28, 1807.

William Linn.

William Linn was a son of William Linn, whose father emigrated from Ireland early in the eighteenth century and settled in the western part of Pennsylvania. He was born February 27, 1752, near Shippenburgh, Cumberland County, Pennsylvania. He was educated at the school near his home and the grammar school of the Rev. George Duffield at Carlisle, and afterward at that of the Rev. Robert Smith at Pegua. He graduated from Princeton College in 1772. He studied divinity under the Rev. Dr. Robert Cooper of Middlespring for a year, and then took charge for another year of a select school in Philadelphia, but returned to Dr. Cooper for further instruction in theology. He was licensed in April, 1775, by the Donegal Presbytery (afterward Carlisle Presbytery), and became a chaplain in General Thompson's regiment. In the same year he was ordained by the Donegal Presbytery. Before the departure of the regiment for Canada he resigned and became minister of Big Spring, Pennsylvania, and in 1784 was appointed principal of Somerset Academy, Somerset County, Maryland. He accepted the pastorate of the Presbyterian Church in Elizabeth Town, New Jersey, in 1786, but after a few months, when his popularity was at its height, he was made one of the ministers of the Collegiate Dutch Church in the city of New York. In 1804 the death of his distinguished son, Dr. John Blair Linn, so affected his health and spirits that he resigned and removed to Albany, New York. Upon a vacancy in the Dutch Church in that city he consented to take half the services for a year, but at the expiration of that period he retired permanently, and died January 8, 1808, in the fifty-sixth year of his age and the thirty-second of his ministry. William Linn married three times. His first wife was Rebecca Blair, by whom he had twelve children; his second was Mrs. Catherine Moore of the city of New York; and the third was Mrs. Hanson of Greenbush, New York.

FREDERIC BEASLEY

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

David Butler.

For sketch see page 405.

Frederick Van Horne.

For sketch see Volume III, page 506.

Matthew Gregory.

Matthew Gregory was for many years the landlord of Congress Hall, which stood near the old Capitol, and was the favourite resort of members of the legislature from about 1830 to 1855. He was a staunch Churchman and connected with St. Peter's Church, Albany.

Charles Fenton Mercer.

For sketch see Volume III, page 94.

DAVID B. OGDEN

DAVID B. OGDEN was the son of Colonel Samuel and Euphemia (Morris) Ogden of Newark, New Jersey. He was born at Morristania, New York, October 31, 1775.

He studied law and became an eminent counsel in the city of New York, and successfully defended many important suits before the Supreme Court of the United States, though opposed by such men as William Wirt, Daniel Webster, and John C. Calhoun. He was surrogate of the county of New York from 1840 to 1844. From 1845 to 1849 he was a vestryman of Trinity Church, New York. From 1815 to 1849 he was trustee of Columbia College, and filled many other positions of trust. He died at his home on Staten Island, July 16, 1849. He married Margaretta E. Ogden, and had a large family of children. His son, Gouverneur Morris Ogden, was for many years clerk and counsel, as well as vestryman, of Trinity Church, New York. His grandson, David B. Ogden, has been vestryman of the same parish since 1895.

[FROM DAVID B. OGDEN]

Newark Wednesday Evening
August 7th 1805.

DEAR SIR

ON my arrival here this afternoon I found the Reverend Dr. Abercrombie from Philadelphia—who intends paying a visit to our City on Friday, and if it would be [*torn*] to the Bishop and Clergy in the City he would I presume officiate at one of the Churches on Sunday next. As the congregation [*torn*] Town are, as you well know, in distress, my father [*torn*] me to ask whether if Doctor A. preaches in New York one of your Clergy could not come out here—and confer a favor on the Church here by officiating in it.

I should be glad if the thing could be so arranged that Doctor A. might preach in Trinity Church on Sunday morning—

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DAVID B. OGDEN

this however is a suggestion of my own and as such I make it to you.

I should be obliged to you for an answer tomorrow evening as it would be desirable to give the congregation as early notice as possible if there is to be Church here on Sunday.

The young ladies desire me in their name [*torn*] earnestly to solicit you to attend here in proper person [*torn*] Sunday. You seem to have done more towards making Christians of them than all the Clergymen they have ever heard. I begin to have hopes of them, and I must second their solicitations by my own—

I am with great respect & esteem

Your humble Servant

DAVID B. OGDEN

THE REV^D. M^R. HOBART.

No superscription.

ANNOTATIONS

James Abercrombie.

For sketch see Volume II, page 115.

Trinity Church, Newark.

For notice see annotation to letter from Edmund Drienan Barry of September 16, 1805, in Volume V.

RUFUS KING

RUFUS KING had returned in the summer of 1803 from England, where, since 1796, he had been the Minister accredited to the Court of St. James from the United States. Party feeling ran high, and he was thought to be too favourable to England. The Republicans then in power under Jefferson, who was President, would have been glad to have recalled him. But he forestalled them by requesting the appointment of his successor, and left England. He had been made Minister with the special design of adjusting any complications which might arise under the Jay Treaty. For seven years he had been the powerful and honoured representative of the country. Finally, perceiving that all differences of interpretation and questions under the treaty had been settled, he sought release from a situation which had grown onerous. He sailed from Cowes on May 21, 1803, in the *John Morgan*. His arrival in New York is thus announced in the "Evening Post" for July 1, 1803:

"The Honourable Rufus King, our late Minister at the Court of Great Britain, arrived yesterday with his family in the *John Morgan* from London. He came on shore in the afternoon, and was met, on landing, by a large number of our most respectable citizens who had assembled to welcome his safe return to his native country. No expressions of respect towards this gentleman can do justice to the eminent talents and unremitted attention with which he has so assiduously guarded the rights and watched over the interests of our nation, May he long enjoy in the gratitude of his fellow-citizens the rewards of his great and useful services."

The Kings have been so prominently identified with the Church and State in America that we feel it but due to them to say something in detail of Rufus King, and we have seen no better short notice of his public career than that which appeared in the "New York Evening Post" of March 30, 1901, which we here transcribe:

"The family was founded in this country by John King of Kent, England, who came to the New World about 1702, and settled in Boston, Mass. He married Mary Stowell, by whom he had several children. Of these, Richard, the eldest, was born in Boston in 1718, and from his early youth displayed singular vitality, ability, and versatility. He was a merchant, trader, speculator, soldier, farmer, and writer, in all of

RUFUS KING

which callings he made his mark. After serving in the expedition against Louisburg, during the war with France, he moved to Scarborough, Me., which became the permanent home of himself and some of his descendants. He was twice married. His first wife, Isabella Bragdon, bore him three children, of whom Rufus, the eldest (1755), became the head of the New York house. Mary Black, his second wife, bore him five children, of whom William became the first Governor of the State of Maine, and Cyrus a noted Congressman from Massachusetts.

“Rufus was graduated at Harvard in 1777, and studied law with Theophilus Parsons, one of the leading jurists of that time. In the Revolution he was aide-de-camp to Gen. Glover, under Gen. Sullivan’s command, and proved himself a brave and faithful soldier. Of his war experiences a thrilling story is extant. Young King, the General, and the officers were at breakfast, about a mile distant from Quaker Hill, where a lively cannonading was in progress. The meat had not been served when the General ordered King to ride over and ascertain how the engagement was going. The young officer shook his head sorrowfully at losing his morning meal, but nevertheless sprang from his chair on hearing his commander’s words, and ran to where his horse was standing. As he did so H. Sherbourne, another officer, slipped into his chair at the table, smiling at the departing aide-de-camp. King had scarcely mounted his horse when a stray cannon-ball entered the dining-tent and mangled Sherbourne’s foot and ankle so badly the leg had to be removed. Sherbourne recovered and was on warm terms of friendship with King for the rest of his life, but ever afterwards he claimed that King owed him leg and foot service, while King, on the other hand, invariably removed his hat and thanked Sherbourne for his courtesy in substituting his own leg for King’s in the trying ordeal.

“In 1783 Rufus King was elected a member of the Massachusetts General Court, and in 1784 was made a delegate to the Continental Congress at Trenton, being returned in 1785 and 1786. He took a very busy part in the deliberations of that body, and was a member of several important Committees. In 1787 he was a delegate from Massachusetts to the Philadelphia Convention which made the present Constitution of the republic. In this struggle, upon which depended the future of the young commonwealth, King was easily one of the great leaders. After the final draft had been made and the bill referred to the thirteen

HOBART CORRESPONDENCE

States for their several adoption, he was sent to Massachusetts by Congress to secure its passage by that State, which occurred in 1788. On March 31, 1786, he married Mary Alsop, daughter of John Alsop, a member of the First Continental Congress from New York, to which State he transferred his domicile, in 1789, shortly after Massachusetts had adopted the Constitution. He had been so busy with his political duties that he had had no time to make himself acquainted with the people of his new home. Great, therefore, was his surprise in the same year when they elected him to the New York Assembly, and greater still a few days after joining that body, when made their choice with Philip Schuyler for colleague as Senator from the Empire State to the First Congress of the nation.

“His elevation to the Senate disclosed to him the fact that he was as much respected in New York as in Massachusetts. His career at Washington was marked by ability and fidelity, as well as by infinite patience. He was always in his seat, and attended every session of the committees to which he belonged. He took a strong part in the important debates of the period, and was instrumental in shaping the course of legislation as well as the policy of the Government. Now that more than a century has elapsed, it is easy to see that he was one of the great men of that body, and that to him was due much of the welfare which the nation subsequently enjoyed. In 1796 he was chosen by George Washington to be Minister to the Court of St. James, where he remained during the Administration of Adams and for two years of Jefferson's. Much work devolved upon the Minister at that time, more, in fact, than is the case to-day, but King, with characteristic industry, attended to every matter, great and small, working sometimes eighteen and twenty hours out of the twenty-four. He stood the strain for seven years, and then, finding that his health was giving way, he was relieved at his own request. Upon his return to New York he settled in Jamaica, L. I., where his mansion house was soon the centre of a large literary and political circle. Here for several years he led a studious but busy life, expressing himself with force upon the public questions which arose from year to year. In all of these utterances he was actuated by the sense of right, and frequently took issue with his own party. In 1813 he was again chosen by the Legislature of New York as Senator of the United States, and he was reelected for the third time in 1820 nearly unanimously, only three votes dissenting. As early as

RUFUS KING

1785 he took strong grounds against slavery and its extension. He later stanchly advocated the plan of converting the proceeds of the sale of Government lands into a fund for the purpose of emancipating slaves or for their removal, as might be desired by the individual States. In 1825 he was again appointed Minister to England, where he was heartily welcomed, but after a few months he found that his declining strength was insufficient to meet the labors of the office, and, with the deep conscientiousness which marked his life, he resigned and returned home. He died in 1827, leaving five sons."

For notice on Rufus King and the cession of Louisiana see Volume III, page 212.

[FROM RUFUS KING]

DEAR SIR

HEREWITH I send you a Letter to my friend M^r Williams for Mr Howe. I take the liberty to add a Letter of Business to the same Gentleman, which I beg the favour of Mr Howe to take charge of

most truly

Yr. Ob. Ser.

RUFUS KING

Aug. 9. 1805.

Superscription:

TO THE REV^d M^r HOBART, 46 Greenwich St.

ANNOTATIONS

Elisha Williams.

Elisha Williams was born at Pomfret, Connecticut, August 29, 1773. He studied law under Judge Tapping Reeve at Litchfield, Connecticut. He removed to Hudson, New York, and continued his studies under Judge Ambrose Spencer. In June, 1793, he was admitted to the bar, and opened an office in Spencertown, Columbia County, New York. He soon returned to Hudson, where he speedily acquired a reputation

HOBART CORRESPONDENCE

which placed him among the most eminent lawyers of the state. He was an almost irresistible advocate, and seldom lost a case. He was considered the equal of Rufus Choate. He also wielded a powerful political influence for many years, and he was a member of the New York Assembly and active in the Constitutional Convention of 1821. He early became interested in the development of northern New York and made investments in lands. He then turned his attention to western New York, and in 1815 founded a town in Seneca County, which he named Waterloo, after the famous battle. In 1830 he retired from practice, and with his family went to Waterloo. He built the courthouse in that town at his own expense. He died in New York City, June 29, 1833.

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

THE NEW ORLEANS COMMITTEE, 1805

THE following document is of the highest importance, not only from the fact that the signatories to it were all men of note, but also because it shows the beginning of the Church in New Orleans.

[LETTER FROM THE NEW ORLEANS COMMITTEE]

New Orleans 10th August 1805.

SIR,

WE have been instructed by the protestant Citizens of this place, to lay before you the Substance of the resolutions entered into at several meetings for the purpose of encouraging the establishment of a church in this City, and to interest you in the recommendation of such person or persons as you may think qualified to maintain the respectability of the Church & as a Minister of the Gospel to conciliate the regard of his Congregation.

It has been determined that he shall be of the Episcopalian denomination; but it is to be recollected that his supporters are not only of his own persuasion, but also Presbyterians, Catholics, &c &c &c —

From the resolutions of the last meeting, we are authorized to say that our subscription for the annual expenses of the Church, amounts to Upwards of \$2,700 with the probability of a Considerable addition—that in Consequence of the liberality which we have experienced of the unanimity, which Seems to prevail on the Subject—With the great desire manifested by every Class of people to see our objects Carried into effect. We may declare that a Salary of not less than two thousand dollars will be given as a Compensation for the Services of such person, who may be chosen to reside among us.

HOBART CORRESPONDENCE

We presume the object which we have in View would be sufficient to recommend our Interests to your attention. But the acknowledgments of the Congregation will be due if you will be so good as to recommend such suitable Characters as are within your knowledge & to correspond, for this purpose with Such gentlemen as you may deem proper.

We beg leave to request your early attention & to hear from you as soon as convenient. We are

Sir, With Much respect

Your Hb. Serv^{ts}

JAMES M. BRADFORD	} Committee.
JAMES C. WILLIAMSON	
EDW LIVINGSTON	

REV^d JOHN H. HOBART
New York

Superscription:

REV^d JOHN B. HOBART New York City.

ANNOTATIONS

James M. Bradford.

James M. Bradford was among the first Americans who established themselves in business in New Orleans soon after the cession of Louisiana to the United States. He appears to have been a member of the well-known family of which William Bradford was the distinguished ancestor. James M. Bradford published "The Louisiana Gazette," which was one of the first English papers in New Orleans, and was a loyal supporter of the Church.

James C. Williamson.

James C. Williamson was a prominent man in New Orleans and deeply interested in the welfare of the Church.

NEW ORLEANS COMMITTEE

Edward Livingston.

Edward Livingston was born at Clermont, New York, May 26, 1764. He was the son of Robert R. and Margaret (Beekman) Livingston. He graduated from the College of New Jersey, where he took his degree of B.A. in 1781 and that of M.A. in 1784. He then studied law with John Lansing in Albany, New York, and with his brother, Robert R., in the city of New York. He represented New York in the Fourth, Fifth, and Sixth Congresses. He opposed Washington and favoured Jefferson, and was appointed by the latter United States Attorney for the District of New York. He was made mayor of the city in 1801. During the yellow fever epidemic he contracted the disease, and on his recovery discovered that his affairs had been so badly handled during his illness that he was forced to sell all his property to reimburse what he owed the government. He then left New York for New Orleans, where he began the practice of law. He drew up the code of procedure which was adopted by the legislature, and which remained in force till 1825, when his revised code was adopted. He was on General Jackson's staff at the battle of New Orleans, and wrote the address to the army. He served in the Louisiana State Legislature in 1820, and was representative from the New Orleans district in the Eighteenth, Nineteenth, and Twentieth Congresses, from 1823 to 1829, and a United States Senator from Louisiana, from December 7, 1829, to March 3, 1831, when he entered the Cabinet of President Jackson. He resigned from the Cabinet in 1833 to accept the mission to France, and while at Paris he effected a settlement of the spoliation claims. In 1836 he argued the claims of the city of New Orleans against the United States government before the Supreme Court at Washington. On his return from France he made his home at Montgomery Place, above Barrytown-on-the-Hudson, which had been left to him by his sister Janet, the widow of General Richard Montgomery. During all his stay in New Orleans he took a prominent part in the affairs of the Church. He married first, on April 10, 1788, Mary, a daughter of Charles McEvers of New York. She died March 13, 1801. In 1805 he married Louisa (D'Avezac) Moreau, a sister of Major D'Avezac. They had one daughter, Cora, who married Thomas B. Barton of Philadelphia. Edward Livingston died May 23, 1836, at his residence, Montgomery Place.

HOBART CORRESPONDENCE

[FROM JOHN CHURCHILL RUDD]

Huntington 10th Aug. 1805

REV & D^r SIR,

NOTHING particular has taken place since my return.—The people manifest in their conversation a considerable spirit. But I fear it will not hold out—I have lately put them to the test by prevailing on them to open a subscription for the repairs of the Ch.—The sums subscribed are so small that it will require a greater number, than they will be able to find. Now is their time. If they now flag, it will be fruitless to attempt to restore the Ch. here in future—The most essential thing wanting is piety.—Where this is the greatest difficulties are easily overcome,—Where it is not the smallest trifles are insurmountable obstacles.

I pray that my labours here may not be lost.—The great need in which they stand of the truth, I hope will excite me to vigilance. Pray for them, that their eyes may be opened & their Hearts moved,—Pray for me that I may be instrumental in accomplishing this desirable end—I expected to have Heard from Elizabeth ere now—

In haste to set off for Satauket—I am with grateful affection

Y^{rs} ob^{dly}

J. C. RUDD.

P.S. I have mentioned to my brother some catechisms wh. I think would be very useful.—He will speak to you—I hope to Hear from you p^r Mail—

Superscription:

REV. JOHN H. HOBART, No. 46 Greenwich St. New York

JOHN CHURCHILL RUDD

ANNOTATIONS

St. John's Church, Huntington.

For notice see page 427.

Old Elizabeth Town.

For notice see Volume III, page 349.

Islip and Brookhaven (Caroline Church, Setauket).

For notice see Volume II, page 287.

HOBART CORRESPONDENCE

[FROM FREDERIC BEASLEY]

Albany August 14th 1805

MY DEAR HOBART

I MUST not be misunderstood by you in relation to what was contained in my last letter. If I may judge from what you have written in answer, it made upon your mind an impression wh it was farthest from the intention of the author of it to make. It was not my wish, it was the most remote from my wish to engross this controversy to myself. I should feel my self-esteem lessened had I harboured such a sentiment. On the contrary, to have conducted it in connexion with a friend who would proceed liberally & fairly with it would have been to me a most pleasant circumstance. But I do complain & I will complain of the manner in wh Tom has proceeded. To say the best of it, it has been towards me extremely indelicate & even rude. I should have written to him & told him so, had I not been afraid that I felt too warm on the subject to indulge myself in writing at such a time. You cannot easily be made acquainted with the peculiarly delicate situation in wh he has placed me. If I were present with you in person I could tell you. I will not permit my mind to dwell any longer on the subject. The object of my last letter to you was simply, to relieve myself from the very unpleasant sensations I had to encounter every time I went to the printer—Tom's pieces were always there—I must either submit to the humiliation, after I had engaged in the controversy, of having my numbers widely scattered among those that were written, or else I must exact of the printer to publish them notwithstanding the arrival of those from the layman. This was an unpleasant situation to be placed in. I deeply regretted that I had written

FREDERIC BEASLEY

any thing & particularly that I had pledged myself to my brother Clergy to proceed. But let me have done with it.

The printer has not thought fit to put in any of our's in his last paper. I put in my 4th n^o a week ago. If this were not the case I should have given precedence to your's. Tom has two in—Your's will be much longer delayed than I could wish. As soon as I can, you may depend upon it I will get it in.

I take no credit at all to myself for my last number. I wished more to do ample justice to the subject than to say things that were new. I wished to lay as much stress as possible on the scriptures as the community are more influenced by that evidence than any other. My plan is to run thro' slightly the history of episcopacy. To shew that it was the government of the first ages & of all those that succeeded. I shall then proceed to the opinions of our reformers & shew that most of them were decidedly episcopal in their sentiments. I shall touch slightly on the opinions of the divines of our own Country & then conclude by a few general reflections.

Any thing that you shall have to say will be cheerfully received & inserted amongst our numbers. It is pretty difficult to defend D^r White. I am out of all patience with him. However, his plea is that of necessity. But what is the opinion of one of our Clergy? Lin deserves chastisement for dwelling on such a puerile argument. It is just such as a baby would use. I am

yrs

My love to M^{rs} H & family.

FREDERIC BEASLEY

Superscription:

REV^d JOHN H: HOBART, New-York No 46 Greenwich St.

HOBART CORRESPONDENCE

ANNOTATIONS

Albany Centinel Controversy.

For notice see page 479.

Thomas Yardley Howe.

See sketch which precedes his letter of November 28, 1807.

William Linn.

For notice see page 518.

William White.

For notice see Volume I, page 155.

CLARK BROWN

CLARK BROWN was born at Stonington, Connecticut, in 1772, and ordained over the Congregational Church and Society of Machias, Maine, on October 7, 1795, and dismissed November 3, 1797. In the same year he received from Harvard College the honorary degree of master of arts. On June 20, 1798, he was installed as pastor of the Congregational Church and Society of Brimfield, Massachusetts, and dismissed November 2, 1803.

He removed to Montpelier, Vermont, where he preached in the Congregational Church for some time, but was never installed. He established a paper of high character, known as "The Vermont Watchman," of which he was editor and publisher. He wrote largely on theological and historical subjects. His views upon the Trinity, Sin, and Calvinism grew more pronounced with advancing years. After his correspondence with Dr. Hobart he appears to have abandoned any intention of seeking holy orders in the Church. He went to Maryland, where he died January 12, 1817. He married, December 1, 1779, Mary, a daughter of Dr. Joseph Moffat of Brimfield. They had two sons, Orus and Manthanus.

[FROM CLARK BROWN]

Putney, Vt. August 16th 1805.

REVEREND SIR—

THE time since I left New-York, which I could spare from necessary avocations, I have devoted to the perusal of your books. In doing which, have received much pleasure & information. I am clearly of the opinion, that the protestant episcopal Church, in its organization & government, is more defensible from the holy Scriptures, than are those of any other denomination. As it respects the validity of Ordination, by regular succession from the Apostles, I consider your Clergy as having the pre-eminence. Presbyterians & Congregational-

ists, have attempted to prove the validity of their Ordination by a regular succession. But I have never been satisfied on this point.

I have re-examined the doctrine of the Trinity. Altho' I do not consider all the arguments conclusive, nor admit the propriety of all the comments on several texts, offered in favour of the Athanasian scheme, in the *Scholar-Armed*;—yet I do not hesitate to say, that I firmly believe, that the one supreme, eternal & incomprehensible Jehovah, has revealed himself in three persons, the Father, Son & Holy-Ghost. Whatever I may have thought or written upon the doctrine, I have neither admitted the Arian or Socinian scheme. The latter I consider as totally subversive of the Christian system. The absolute Divinity or Godhead of the Holy-Ghost, I never once called in question. *Hence I have never acceded to the Arian-system.*

I have ever considered Christ as having a most intimate, holy & ineffable union with the Father; & consequently as having the *Divine Nature* dwelling in him in all possible fulness. God the Father in the person of his Son, was manifest in the flesh. The atonement, by the obedience & sufferings of Jesus Christ, I have always considered as a most important doctrine of Christianity.

Knowledge, Memory, & Will, in the human soul, may be considered as having “a near resemblance to the persons in the Holy Trinity.” “What we call faculties in the soul, we call persons, in the Godhead,” & this for the want of a more proper or definite term. Vide *Scholar-Armed* Vo. 1st 44th & 45th pages.

Whatever I may think *more* upon the subject, I presume I may be justifiable in having faith to myself: But I readily acknowledge, that I know of *no hypothesis* for the explication of this mysterious & incomprehensible doctrine.

If I should receive Episcopal-Ordination, I should consider

CLARK BROWN

myself as solemnly bound to preach in consistency with the Articles to which I should subscribe. This I could do without any equivocation whatever. For I consider the system of Divinity maintained & preached by your Clergy far more rational, & consistent with the Gospel, than that which is generally maintained & preached by the dissenting Clergy, especially by the rigid Calvinists, & Hopkinsians of every description.

Now, Sir, I wish for an explicit answer. Upon producing the requisite *Testimonials*, can I be recommended to the Bishop for orders? If I can, please to inform me at what time.

I shall expect no questions to be asked respecting the validity of any present Ordination, or past ministrations. Should I apply for Orders, I hope the Bishop would think himself justifiable in confirming my baptism & those of my family. I have some hesitancy of the propriety of re-baptism. In some instances, bishops have confirmed even lay-baptisms. But I consider our official acts, as having been consecrated to the work of the evangelic-ministry, far more important than that administered by those who have had no pretence to orders. If I recollect rightly, I think the Rev^d Mr. Stackhouse, admits the validity of lay-baptism in some particular instances, in which a regular constituted minister could not be obtained.

I should consider the Ordination which I should receive from the Bishop, as connecting me with a more regular Society of Christians; as giving me a right to officiate in Churches formed more upon the apostolic plan, than those of the dissenters; & as placing my Ordination by succession on much safer ground than it now is. Are not these reasons, under any circumstances sufficient, to justify me in my application for Episcopal Orders?

With this, I send you three pamphlets. I have no others of my publications by me. Should I receive any, will forward

HOBART CORRESPONDENCE

them on, agreeable to request. You will please to write as soon as you can consistently, directing your Letter to the Post Office in this town. I am, reverend Sir, yours with respectful Esteem,

CLARK BROWN

N.B. My avocations & engagements are such, that I have been under the necessity of writing this Letter in a very great hurry. Please to excuse the inaccuracies.

Superscription:

REVEREND JOHN W. HOBART City of New York Greenwich Street. N^o 46.

ANNOTATIONS

The Scholar Armed.

For notice see page 456.

Thomas Stackhouse.

Thomas Stackhouse was born in 1680. For some time after his ordination he was minister of the English Church at Amsterdam, Holland, and on his return to England was afterward successively curate at Richmond, Ealing, and Finchley. In 1733 he was made vicar of Beenham, Berks. He died in 1752. His chief works were the "Life of Bishop Atterbury," 1727; a "Complete Body of Divinity," 1729; a "Defense of the Christian Religion," 1731; a "New History of the Holy Bible," 1732; and an "Exposition of the Creed," 1747.

DANIEL NASH

[FROM DANIEL NASH]

Cherry Valley. Otsego County, August 25. 1805.

REV^d AND DEAR SIR,

IN this Place I now attend every fourth Sabbath. If it pleases God to permit me the happiness of seeing you, I will describe, if words are able to convey a full idea of my situation. The Church continues upon the increase and the violence with which we are opposed is astonishing—the malignant passions are blown up almost to a fury. I preach peace, but I am but little heeded—the old accusation that we are Enemies to Liberty, together with many other things, is brought forward. The writings of an anonymous Scribbler in the Albany Centinel I imagine have blown up this furious zeal. My God! is it possible that those who profess the Religion of thy Dear Son can exercise such passions. I fear the result—for we know not how far enthusiasm may go. I hope you will not answer the violent attack which is made upon you—it is not worthy your regard—indeed I am sorry that any one has undertaken the business—let him alone—it would be the most mortifying answer which can be given.—My Prayers and best Wishes ever attend you, our worthy and amiable Bishop and my Brethren of the Clergy. May God grant that we may be faithful—that we may be bold—that the words of our mouth may be acceptable in his sight—that the Spirit of wisdom and understanding may be given us and that our tongues might be like the Pen of a ready Writer.

Cast your Eye on the Map of this state & see the situation of Cherry Valley—a most fertile soil—about twenty families of Episcopalians—determined to exert themselves to the utmost to support the Church—next year they design to build and they positively must have help, if possible, from Trinity

HOBART CORRESPONDENCE

Church. Remember it—give information to our Bishop. The Place is fast settling and it will soon be a large Village.

My Dear family are in tolerable health—were M^r Nash with me she would join me in ardently wishing happiness to yourself and M^r Hobart—neither should we forget our Right Rev^d father and his family. I wish you to suggest the idea to the Bishop respecting Cherry Valley—also give me information of the sitting of the Convention. If it meets at New York I fear I shall have to plead poverty as an excuse for not attending.

The Money granted me is much wanted—pray send it as you can find opportunity. Could it not be sent to Maj^r Hale in Albany, who has a Store in Cherry Valley. I should receive it in a very direct Manner—you can send a part by the Mail. Procure for me some of the Books of the best English Preachers, Barrow, Sherlock &c and pay for them out of the Money coming to me. I have no information who is your Treasurer. If I knew, I would give an Order to a Gentleman here and receive the Money—this subjects me to a real inconvenience.

Adieu God bless you is the wish of your obliged friend

DANIEL NASH

Superscription:

REV^d JOHN H. HOBART New York
p Mail

ANNOTATIONS

Grace Church, Cherry Valley.

For notice see page 356.

Albany Centinel Controversy.

For notice see page 479.

DANIEL NASH

Olive Nash.

Daniel Nash married in January, 1796, Olive Lusk. Speaking of his marriage, John N. Norton in his letter to Mr. Sprague says:

“The way for their union seemed to have been prepared by the fact that their fathers had been intimate friends, while fellow members of the Legislature of Massachusetts, at an early day. The marriage proved to be a most happy one, and a long series of years were passed in quiet contentment and unruffled peace.” [*Sprague's Annals*, vol. v, p. 434.]

The remains of the devoted couple lie buried near the church at Cooperstown, beneath the shade of noble pine trees, and a monument has been erected to their memory.

Daniel Hale.

Daniel Hale was a merchant in Albany, with several branch stores in various parts of the state. From 1796 to 1802 he was the treasurer of St. Peter's Church, Albany, and vestryman from 1802 to 1807. He took a leading part in the politics of the city and state, and held several offices in the gift of the municipality and legislature. He was also prominent in military affairs and was a major in the state militia.

Isaac Barrow.

Isaac Barrow was born in London in 1630. He was educated at the Charterhouse and Felstead, in Essex. He then went to Trinity College, where he took his B.A. in 1648, became fellow in 1649, and M.A. in 1652. After travelling abroad as far as Smyrna and Constantinople for four years, he took holy orders in 1659, after his return to England. He was appointed professor of geometry at Gresham College, London, which he resigned to accept the Lucasian chair of mathematics at Cambridge. This he resigned in favour of his favourite pupil, Isaac Newton. He then was made prebend in the Cathedral of Salisbury, which he resigned on his appointment by the King to the mastership of Trinity College, Cambridge, in 1672. He died in 1677, and was buried in Westminster Abbey. His mathematical works show him to have been a precursor of Newton and Leibnitz, while his fame as a theologian rests on his admirable “Treatise on the Pope's Supremacy,” and on his sermons, which are models of clear and exact reasoning.

HOBART CORRESPONDENCE

Thomas Sherlock.

It is uncertain whether Daniel Nash alludes to the sermons by William Sherlock, or to those by his son Thomas. Both were notable divines and great preachers.

Thomas, a son of William Sherlock, was born in London in 1678. He was educated at Eton and at Catherine Hall, Cambridge. He was Master of the Temple, 1704; prebend of London, 1713; Master of Catherine Hall, 1714; dean of Chichester, November, 1715; prebend of Norwich, 1719; Bishop of Bangor, February, 1725; Bishop of Salisbury, 1734; and Bishop of London, 1748. In 1747 he had declined the Archbishopric of Canterbury. He died in 1761. He was a voluminous writer, and his sermons went through several editions, being considered by some as superior to those of Clark, Tillotson, or Atterbury.

William Sherlock.

William Sherlock was born in Southwark in 1641, and received his education at Eton and Peterhouse, Cambridge. In 1669 he was appointed rector of St. George's Church, Botolph Lane, London. Later he became prebend of St. Paul's, Master of the Temple, rector of Therfield, Herts, and in 1691 was made dean of St. Paul's. He died at Hempstead in 1707. His chief works were his "Practical Discourses concerning Death," 1689, and his "Vindication of the Doctrine of the Trinity and of the Incarnation," 1690.

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